SREE

BHĀVĀRTHA RATNĀKARA

(English Translation)

BY

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PREFACE

——Celestial light
Shine inward, and the mind through all her powers
Irradiate there plant eyes, all mist from thence
Purge and disperse that I may see and tell
Of things invisible to mortal sight

—MILTON

Astrology holds a prominent place in the life of every Indian No important work is done or activity undertaken without first consulting the horoscope When such is the case it behoves on every thinking individual to maintain the dignity and purity of the science by insisting on the necessity of a systematic study of the subject on rational and *approved lines Such a study is possible only when standard* books are published In the present day, the subject is so mis handled and misused by ignorant and ill informed astrologers that each Tom, Dick and Harry calls himself an astrologer and some of the credulous public fall an easy prey to the snares set up by such quacks The educated public will do well to study the general principles of the science so that if at all they wish to consult an astrologer, such knowledge might guide them to select the right sort of person It is with a view to enabling the educated public to have an insight into the general principles of astrology that this translation is presented *Bhavartha Ratnakara* is a short treatise on astrology, composed by the great Ramanuja and the way the different principles are presented by the author will not fail to makea powerful impression on the minds of the readers.

I have not simply given the translation leaving the readers to seek their own explanations of difficult principles and combinations. I have tried to explain the difficulties as best as I could by way of notes in appropriate places and by way of examples where such examples are needed. I am sure this work will be liked by my readers just as all my other books have been liked and appreciated by them.

I must express my obligations to the great Sanskrit scholar of the old orthodox type (for whose knowledge I have great regard) who helped me to decipher some of the difficult stanzas but who has preferred to remain anonymous.

BANGALORE
4-3-1944

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INTRODUCTION

BHAVARTHA RATNAKARA is a treatise on astrology said to have been written by Sri Ramanujacharya and it deals with the subject in a masterly way The translation notes and examples I have given in these pages will speak for themselves Several books have been written by me on astrology—some of them compilations and some of them products of my researches in the field of practical astrology I have always felt that the real astrological truths lay hidden in the Sanskrit language and the only way to bring them to the notice of the general public is to render them into English and explain the principles to the best of my humble ability and experience My grand father late Prof B Suryanarain Rao has done into English some of the most important works such as *Brihat Jathaka, Sarvartha Chintamani Jaimini Sutras* etc , and his translations have been immensely liked by the educated public not only for the clarity with which difficult Sanskrit terms have been put into plain English but also for the vast practical experience he has brought to bear upon the inimitable notes he has given There are a number of books extant in Sanskrit on astrology and I pitched my attention on this particular book because I found that the several combinations mentioned in it are not only useful and workable in actual practice but the entire subject of astrology has been dealt with systematically and yet concisely I had decided to bring out a translation of this book three years ago but I had to put off the decision as I wanted to test the various principles rather exhaustively by applying them to practical horoscopes before I could bring them to the notice of the public

The difficulties of a translator are indeed many. Prof. Rao's introduction to *Sarvartha Chinthamani* will make clear the pitfalls in the way of a translator. Firstly he should be well versed in the subject he wishes to interpret. Secondly he should possess a good knowledge of the language into which he intends the translation to be made. Thirdly in a subject like astrology, mere scholarship and linguistic ability alone are not sufficient to make one a successful translator. He should possess vast practical experience which would enable him to appreciate how far a given combination can be made use of to suit different nativities. Fourthly the flexibility of the *Sanskrit* language has been a great stumbling block in the way of rightly understanding the technical terms. Take the following *verse* and see whether the head or the tail of it can be made even by an expert in Sanskrit language unless he knows the key.

MAMASAWMARIRAMBHA

The principles of astrology are couched in symbolic language and one not familiar with these technicalities would only get confounded. The above line gives the friendships, enmities, etc, for the Sun while a literal rendering would give a hotch potch meaning.

Astrology is purely a technical subject and no amount of mere scholarship in English or in Sanskrit would be of any use unless one is thoroughly familiar with the important principles of the science. The translator's responsibility rests more upon conveying the *spirit* of the original writer than upon simply interpreting the stanzas word by word. In other words the translation must be liberal rather than literal.

Moreover, a translation devoid of suitable explanations, examples and notes will not serve the purpose for which it is intended. Trnslation means the interpretation put upon the author by the translator and not the original forcible expression of the author. Therefore the difficulties of a translator are real and not imaginary.

In my translation of this work I have endeavoured to be as faithful to the original as possible not losing sight of the

fact that the spirit of the author should be conveyed to the readers rather than a *verbatim* rendering or word to word translation Some scholars seem to believe that they will have rendered a great service to astrology if they publish literal translations of the original Sanskrit works They would even translate the name of the author such as for instance Kesava Daivagna as Kesava the astrologer, ignoring the fact that the words Daivagna, Sastri, etc, are used as suffixes after the name

I shall now say something about the work under consideration and its author, The book is divided into 14 *Tarangas* or Chapters The total number of stanzas is 384, the first chapter being the largest containing 130 stanzas and the 5th Chapter being the smallest containing only 8 stanzas Almost all Sanskrit books deal with the essentials of astrology in the first chapter while this author has consigned the elementary principles to the last one The First Chapter begins with a delineation of the favourable and unfavourable dispositions of planets for persons born in different Lagnas The author has made some departures at certain places from the cannons of Parasari—meaning the principles of astrology as current now For instance while dealing with Vrishaba Lagna he says that Saturn is not a yogakaraka for Taurus in spite of the fact that he owns the 9th and 10th houses I have tried to explain such departures in the notes to the appropriate stanzas The Second Chapter deals with *Dhana yogas* (combinations for wealth), *Nirdhana yogas* (combinations for poverty), *Vidya* (education) and *Bhukthi* (tastes) contains 33 stanzas Chapter Three deals with brothers, *(Bhrathru)* in the course of 10 stanzas while the Fourth Chapter gives a fairly exhaustive treatment of *Vahana bhagya yoga* (combinations for possessing conveyances and general fortune) Incidentally, two stanzas dispose off the fifth house The sixth house comprehending enemies and diseases *(Satruroga)* is discussed in the Fifth Chapter in the course of 8 stanzas while the 7th house forms the subject matter of the 13 stanzas composing the Sixth Chapter Health and longevity (*Ayurarogya*) is disposed off in the course of 13 stanzas in the Seventh Chapter while the ninth house indications going under the general term of Fortunate Combinations (*Bhagyayoga*) are dealt with

in the Eighth Chapter. The Ninth Chapter contains 29 stanzas and deals with *Raja yoga* and *Punya yoga*. The Tenth Chapter, devoted to *Maraka* or death, gives a number of important combinations which enable one to predict the periods and sub periods under which one's death is likely to happen. The Eleventh Chapter gives information about the results of Dasa (*Mahadasaphala*). The principles adumbrated here are no doubt consistent with the general cannons of Parasari system, but certain combinations appear to be apparently contradictory and not explainable according to the general rules of Dasa interpretation. I have found such combinations workable in the majority of cases in actual practice. To give an illustration, Stanza 26 of the Eleventh Chapter suggests that one becomes timid in the course of Rahu Dasa if Mercury is in the 3rd house. What Rahu has to do with Mercury in such a combination I cannot say. The third is the house of courage and Mercury being an impotent planet, his situation in the third indicates want of courage. But why during the Dasa of Rahu, the subject should loose courage when Mercury is in the third is not understandable. You will however find that even the most courageous person becomes somewhat timid in the bhukthi of Mercury during Rahu Dasa. This, of course is my own observation. The Twelfth Chapter deals with "Ordinary Combinations" (*Grahasamanya yoga*) and gives combinations which would add vitality to the various bhavas and which would render the bhavas weak. The Thirteenth Chapter deals with *Malika yoga* or combinations which would be formed by the disposition of planets in the fashion of a garland or wreath commencing from the Lagna and different houses. The last or Fourteenth Chapter gives the elements of astrology such as planetary ownerships, exaltations, friendships, enmities etc. Thus it will be seen that the author has surveyed the entire field of *phalabhaga* or predictive astrology in a comprehensive and yet concise manner, his treatment of certain bhavas such as the fifth house being rather meagre.

As regards the author, his parentage and his place, the only evidences available are the two stanzas following the invocation at the beginning of the book and the concluding part of each chapter from which we gather the information

that he is the son of Sree Bhasyam Jagannatharya (who is highly learned in astrology, a gem among scholars and well versed in Agamas) residing in the Mahakshetra of Mangaladri and belonging to the Bharadvaja gotra The name of the author is given at the end of each chapter as Sree Rama nujacharya, who I am inclined to think is none other than the great Visishttadwaita philosopher. It is a fashion with many of the oriental scholars—both Indian and European—to laugh at the suggestion that astrological works were also composed by poets like Kalidasa and Acharyas like Sankara and Rama nuja Kalidasa the great poet and dramatist has written the famous *Jyotirvidabharana* and *Uttarakalamrita*, masterpieces on the astrological science, in addition to the achievements in the field of drama In *Jyotirvidabharana* he has given a description of the fleet of Vikramaditya the Great whose contemporary he was and which fact has been made clear by the following stanza (*Vide* Joytirvidabharana)

" DHANUANTHARIH KSHAPANAKOMARASIMHA SANKU
BHETHALABHATTA GHATAKARPARA KALIDASAH
"KHYATHO VARAHAMIHIRO NRIPATHAESSABHAYAM
VAIVARARUCHIRNAVA VIKRAMASYA

Yet Dr Kern, the editor of ' Biblothica Indica Series in the introduction he has given to Varahamihira s *Brihat Samhita*, denies the fact of Kalidasa and Vikramaditya having been contemporaries and introduces a pseudo Kalidasa whenever facts do not fit into his pet theories and prejudices Of course for him the usual authorities are Wilson, Weber & Co, and not the great Indian scholars of the orthodox type who alone are competent to speak on such subjects bearing on Indian History, Philosophy and Sciences The great Adwaita philosopher Sankaracharya has no doubt pro duced the most valuable treatises by way of commentaries on Vedas and Upanishads, but he has also written books on astrology and astronomy For instance the famous astronomical work " *Kacharadarpana* " is said to have been written by the great Sankaracharya When we have in our own times people who can claim proficiency in more than one, subject it is no wonder that master minds like Kalidasa

Sankara, Ramanuja and Varahamihira who were versatile geniuses could write with authority on more than one subject Thus it will be seen that when the authorship of "Bhavartha Rathnakara" is attributed to Sree Ramanujacharya, as is evident from the closing part of each chapter, it is no wonder that the said Ramanujacharya could be none other than the great Visishtadwaita philosopher Prejudices play a great part in suppressing truth and especially, when one has to deal with a subject like astrology, one's prejudices (unless one is really broadminded and cares for nothing but truth) will have a free vent

Until the contrary is proved there is no harm in accepting the fact brought out in each chapter that "Bhavartha Ratnakara is written by the great Ramanujacharya

I have tried to be as simple and clear as possible both in my translation, and explanation and I am sure readers will like the translation, especially because I have tried to incorporate into the notes the experience, humble as it may be I have gathered both in my study and practice during the last sixteen years of my labours in this field

I have only one request to make before my readers and that is if you find any mistakes or omissions in my translation and notes and if you have any reasonable and constructive criticisms to offer bring them to my notice and I shall rectify them in the next edition

I shall feel myself rewarded if readers find the book interesting and instructive

BANGALORE,
4 3 1944

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CHAPTER I.

LAGNA OR FIRST HOUSE

MESHA LAGNA

Stanza 1 For a person born in Mesha lagna, Raja Yoga will undoubtedly result by the combination of the lords of the 4th and 5th houses.

Stanza 2 Astrologers opine that for a person born in Mesha lagna, Venus lord of the 2nd and 7th will become a Maraka.

Stanza 3. For a Mesha lagna person, Jupiter, lord of the 9th and 12th, becomes a Maraka if he occupies the 10th house.

Stanza. 4 For a person born in Mesha lagna the mere combination of the lords of the 9th and 10th, *viz.*, Jupiter and Saturn does not result in Rajayoga: This is certain.

NOTES

The author's treatment of the subject is quite comprehensive, interesting and unique The first four stanzas make clear the following points in respect of persons born in Mesha lagna

1 Raja yoga is caused by the mere combination of the lords of the 4th and 5th, *viz*, the Moon and the Sun

The nature of the Raja yoga, the extent of its influence and other similar details are not elaborated by the author so that much skill and experience are necessary on the part of the reader who wishes to apply the principles to actual horoscopes

2 Venus lord of the 2nd and 7th becomes a Maraka

Parasara says that because Venus happens to be lord of the 2nd and 7th he cannot himself become capable of inflicting death but can become a Maraka only when he is in conjunction with other Marakas such as Mercury and Saturn as Keraleeya also gives expression to Parasara s view when it observes thus *Sukrassakshannahanthasyadithikerala nirnaya* meaning that Sukra by himself cannot become a Maraka In my humble experience I have been able t comea across a number of cases in which persons born inoMesh lagna have died in the course of Sukra Dasa

3 Jupiter, lord of the 9th and 12th can become a Maraka if he occupies the 10th house

It is not clear as to why the author inclines to the view that Jupiter can become a Maraka only when he is in the 10th house Probably the author feels that because Jupiter becomes neecha (debilitated) in the 10th from Mesha he loses all benefic influences Parasara on the other hand says that the Sun and Jupiter are benefics for Mesha lagna Keraleeya says that Mercury and Saturn become Marakas for Mesha lagna It will be seen that an examination of a number of

horoscopes reveals that Mercury is the determinant of death as he is lord of the 3rd and 6th

	Lagna		
Mercury Sun Venus	CHART No 1		Kethu Moon
Mars Rahu			
	Saturn		Jupiter

In Chart No 1 death occurred in the 20th year of the native, in the sub period of Saturn in the major period of Mercury. Mercury's power to kill has been fortified by his conjunction with Venus

4 The mere combination of Jupiter and Saturn lords of 9th and 10th does not result in a Raja yoga

This view is also supported by the great Parasara when he says that good will not be produced when Jupiter and Saturn are in conjunction

Nasubham Yogamathrana Prabhaved Sanjeevajoh

For Mesha lagna though Saturn is lord of the 10th he stands blemished because he is also the 11th lord. The evil is strong enough to vitiate Jupiter the 9th lord when he happens to be associated with the 11th lord. Hence the association of Saturn with Jupiter will not confer any yoga

	Lagna		
	CHART No 2		
Mars			Jupiter Saturn
		Mercury	Sun Venus Moon

In Chart No 2 the native lost his appointment in Guru Dasa Sani bhukthi though both are placed in the 5th house aspected by exalted Mars. However in Mercury's sub period, the position was regained while death also took place at the end of Mercury

Stanza 5. A person born when Mesha is rising will have fear from small pox, weapons and wounds So say the learned (in astrology)

Stanza 6 If Mars is in conjunction with the 6th and 8th lords, death occurs in the course of his Dasa and Bhukthi, by diseases pertaining to the head

Stanza 7 For one born in Mesha, if the lord of the 2nd is in the 12th, he becomes good For those born in other lagnas the 2nd lord does not become good if he is placed in the 12th

Stanza 8 For one born in Mesha lagna Kuja no doubt becomes a Maraka if he is in conjunction with Venus, but still he will be capable of causing Yoga also

Stanza 9 For a person born in Mesha lagna Kuja will certainly become a *Yoga Karaka* (conferer of fame) if he occupies the 2nd house with Jupiter and Venus

Stanza 10 For one born in Mesha lagna, Kuja does not produce any Yoga if he occupies the 3rd house with Jupiter and Venus

Stanza 11 Kuja will surely become a Yogakaraka for one who takes his birth in Mesha lagna, if he is in the 4th house combined with Jupiter

Stanza 12 For a person born in Mesha lagna, Kuja in the 5th house surely causes yoga in the course of his own dasa

NOTES

In the above 8 slokas the author explains the various combinations which render Mars the lord of lagna (*a*) capable of inflicting death and (*b*) capable of conferring yoga or fame Summarising the above we find that·

1. Death occurs in the Mars Dasa by diseases pertaining to the head if Mars is associated with 6th and 8th lords. It is not clear as to what the author means when he refers to Mars being in association with 8th lord "SHASHTAMASHTAMANATHENA YUTHO BHUMI SUTHO YADI" Mars is himself the 8th lord for Mesha lagna. Consequently the 6th sloka should be taken to mean that when Mars conjoins the 6th lord, death will be caused in his Dasa This combination is perfectly understandable because, Mars though Lagnadipathi can become a Maraka when he is in conjunction with the 6th lord (Mercury) who is also the lord of the 3rd.

2 Stanza 8 says that Kuja becomes a Maraka, if he is in conjunction with Venus But this does not prevent Kuja from conferring Yoga also Chart No 2 given above reveals that Budha did not only give rise to good results during his bhukthi, but inflicted death also Similarly, as Lagnadipathi, Kuja can confer beneficial results while as lord of 8th in conjunction with lord of the 7th he can cause death also. The way the various principles are enumerated clearly reveals the author s profound knowledge of the various technicalities of the astrological science.

3. Stanza 9 says that Kuja can become Yogakaraka if he is in the 2nd with Jupiter and Venus, while the 10th sloka says that the above yoga gets cancelled if the combination occurs in the 3rd house. Venus is lord of the 2nd while Jupiter is lord of the 9th Mars is lord of lagna. This combination of the lords of lagna, 2nd and 9th is certainly indicative of immense wealth and therefore Kuja becomes a Yogakaraka. When this combination occurs in the 3rd house the potency is lost.

4. When Kuja is in the 4th (Cancer) with Jupiter the former becomes quite capable of conferring Yoga.

When Kuja is in the 4th for a person born in Mesha, the planet becomes debilitated If Jupiter is in Cancer, where he will be exalted, the Neecha effect of Kuja is cancelled with the result, Lagnadipathi is subject to a distinct Neechabhanga Raja Yoga

In all these cases Kuja seems to confer more of fame than of material possession or wealth Humble as my experience has been, I have always found Kuja making the native *famous* rather than *rich*

5 According to stanza 12 Kuja confers fame in his Dasa if he is in the 5th

The fifth is Leo or Simha—a friendly sign Lagnadhipathi in the 5th is always held to be good, though Parasara and Lomasa say that the native will not have much happiness from children and that the first child does not live "LAGNESA PANCHAMA MANEE SUTHASOWKHYAMCHA MADHYAMAM PRADHAMAPATHYA NASASYAD KRODHI RAJAPRAVESAH '

Kuja may become a Yogakaraka but may render the native unhappy in respect of children

6 Stanza 7 reveals that only in regard to Mesha lagna lord of 2nd in the 12th is good For other lagnas such a disposition of the 2nd lord renders him evil

This is an important principle worth noting and its rationale is perfectly understandable Lord of the 2nd from Mesha is Sukra, when he is in the 12th or Meena, he gets exalted and thereby the 2nd lord becomes strong

Stanza 13. For a person born in Mesha, Guru, in the 11th house cannot give rise to any yoga during his dasa

Stanza 14 For one born in Mesha, Budha and Kuja in the 6th will give rise to wounds, skin

eruptions, small pox and the like during their Dasas.

Stanza 15. A Person born in Mesha lagna will possess self-earned fortune and some wealth also, if Mars and Venus are in the 7th house.

Stanza 16. For one born in Mesha lagna Mars in the 8th house does not produce yoga, he will however confer some fame if he is in conjunction with the Sun and Venus

Stanza 17. For a person born in Mesha lagna if the Sun and Mars are in the 9th as also Jupiter and Venus, and Saturn is in the 7th, then Mars produces special yoga.

Stanza 18 For a person born in Mesha lagna, Venus becomes capable of giving rise to yoga provided he is in lagna with the Sun unaspected by Jupiter

Stanza 19. Venus aspected by Jupiter will not certainly confer any Yoga But the Sun aspected by Jupiter becomes a yogakaraka.

Stanza 20. For a person born in Mesha lagna, if the Sun, Mercury and Venus are in the 11th, they will give rise to fortune during their respective dasas.

Stanza 21. For a person born in Mesha, Raja yoga is caused if the Sun or Moon is in Cancer.

Stanza 22. A person born in Mesha lagna will have dips in the Ganges in the dasas of Venus,

Jupiter and the Sun if the said planets are in the 10th.

NOTES.

The above stanzas are simple enough and do not call for any elaborate explanations However we may summarise the various principles enunciated therein so that the reader may understand them clearly

(1) Jupiter does not produce any yoga in his dasa (2) Mars and Mercury give rise to wounds, skin eruptions, cuts and the like in their dasas (3) Mars cannot produce any yoga by himself when he is in the 8th in his own house, but can confer slight fame if he is with the Sun and Venus (4) The situation of Venus and Mars in the 7th is favourable for self acquisition of fortune and wealth (5) Mars causes special yoga when the Sun and *Mars* and Jupiter and Venus are in Dhanas and Saturn is in the 7th (6) Venus confers *some fame* if he is in lagna with the Sun unaspected by Jupiter while the Sun confers fame when he receives Jupiter's aspect (8) The dasa of the Sun, Mercury and Venus will prove beneficial if the said planets are in the 11th and finally (9) The Sun or the Moon in Cancer is beneficial as causing a Raja yoga

	Lagna Venus	Sun Rahu Mer	Mars
Jupiter	CHART No 3		Moon
	1 125		Saturn
	Kethu		

In Chart No 3 the Moon is in the 4th causing a Rajayoga Venus is in lagna and is unaspected by Jupiter The native has risen from humble beginnings to a fairly responsible position.

VRISHABHA LAGNA

Stanza 1. For a person born in Vrishabha lagna Saturn does not become Yogakaraka in

spite of his owning the 9th and 10th houses from lagna, nor do the Sun and Mercury become capable of producing Yoga even if they occupy the lagna

Stanza 2 A person born in Vrishabha lagna will have dips in Ganges if Rahu is in the 10th or Mars and Jupiter are in Capricorn

Stanza 3 For one born in Vrishabha lagna Chandra becomes capable of producing yoga if he occupies the 4th Chandra also produces yoga if aspected by Jupiter or Mercury

Stanza 4 For a person born in Vrishabha lagna Mars becomes a benefic in the 7th house Long life is indicated if the Sun and lord of the 9th are in the 11th

Stanza 5 For one born in Vrishabha lagna if Jupiter and Mercury are in conjunction or in mutual aspect Dhanayoga is caused

Stanza 6 The Dhanayoga becomes defunct if Jupiter and Mercury are in conjunction with or aspected by Mars

NOTES

The great Parasara observes thus 'RAJAYOGAKARAH SAKSHADEKA YEVA RAVEH SUTHA meaning that Saturn is the only planet capable of producing Rajayoga for Vrishabha lagna In the face of this assertion by no less a personage than Parasara the author of the work observes that Saturn even though lord of the 9th and 10th does not produce yoga When two great authors express two different views we have to stick to the opinions of the greater of the two, or rely upon our own experience

Parasara is undoubtedly the greatest because he is not only a Maharshi but what he says is held to be beyond question. Our author in condemning Saturn as incapable of giving good results might have had in view reasons justifiable in their own way and he might not certainly have meant any disrespect for Parasara. When stanza I is clear no other meaning can be read into it than what it implies. Probably the author felt that Sani, though he may produce Rajayoga by owning the 9th and 10th houses, might render the native unable to achieve in full measure the fruits of such yoga because Sani is by intrinsic nature a malefic. Prof. B. Suryanarayan Rao's words are still ringing fresh in my mind when he said to me that Sani would doubtless produce Rajayoga but he would not enable the person to consolidate his gains—political and material Again much depends upon how Saturn is situated in the horoscope If he is in the 10th it is a good position. If he is in the 2nd it yields destructive influences. The native earns money, fame and reputation but an outlet for the exit of all these will be present in some form or other

In stanza 3, Chandra is said to be capable of causing yoga if he occupies the fourth house But according to Parasara, the Moon is evil for Vrishabha lagna If the Moon is aspected by Jupiter a yoga is said to result.

Combinations enunciated in stanzas 5 and 6 seem to be sound and reasonable Dhanayoga is caused by the conjunction of Jupiter and Mercury (lord of 2) and this Dhanayoga becomes defunct if Mars also joins the combination. Mars is lord of 12 (house of loss) and naturally wealth indicated will be removed by the 12th lord

Stanza 7. For one born in Vrishabha lagna Jupiter, Mercury and Mars become Yogakarakas if they are combined together or aspect one another.

Stanza 8. For a person born in Vrishabha lagna, Mars dasa will give financial prosperity and Jupiter's dasa produces mixed results; pro-

vided Budha is in a Kendra, he produces yoga in the course of his dasa

Stanza 9 For one born in Vrishabha lagna, during Budha Dasa powerful yoga will be caused, if Budha and Venus are in lagna and Jupiter is in the seventh

Stanza 10 For a person born in Vrishabha if Mars and Venus are in lagna, and Jupiter is in Makara the Dasas of Budha and Guru will prove fortunate

Stanza 11 A person born in Vrishabha will have dips in Ganges during the dasas of Kuja and Rahu if Saturn Mercury and Mars are in the 9th and Rahu is situated in Kumbha

Stanza 12 Gurudasa will cause Dhanayoga, if the Moon and Venus are in the 6th and Mercury and Jupiter are in the 11th

Stanza 13 A person born in Vrishabha lagna will undoubtedly get plenty of wealth in the course of Sukradasa, and he will also enjoy "Bhagyayoga"

Stanza 14 One born in Vrishabha will not have much Dhanayoga if the Moon is situated in lagna

Stanza 15 If birth happens in other signs (than Taurus) and the Moon is in lagna then the native will certainly become fortunate

NOTES

In these nine stanzas, the formation of yogas by the different kinds of combinations of planets is discussed Summarising we may observe that, with reference to Vrishabha lagna —

(1) Mars, Jupiter and Mercury can produce yoga (confer fame) by mutual combination and aspect Budha and Kuja may give rise to yoga as lords of 5th and 7th but how Jupiter being lord of 8th and 11th can form yoga is incomprehensible Guru can produce fairly good results if he is in the 10th house and not otherwise

(2) Access to wealth in Mars Dasa mixed results in Guru Dasa, and power and fame in Budha Dasa (if Budha is in a Kendra) may be predicted

(3) Good results will be produced in Budha Dasa if Budha and Venus are in lagna and Jupiter is in the 7th

(4) Guru and Budha Dasas will be fortunate if Venus and Mars are in lagna and Jupiter is in Makara

It will be seen in this combination that Jupiter should be in Makara (9 th house) where he is Neecha This neecha effect is said to be cancelled by the disposition of Mars, Mercury and Venus in lagna

(5) There will be access to wealth in Guru Dasa if the Moon (lord of 3) and Venus (lord of 6) are in the 6th and Mercury and Jupiter are in the 11th

(6) The presence of the Moon in lagna deprives wealth

	Moon Rahu	Lagna	Satur
Jupiter Mercury Sun	CHART No 4		
Venus		Kethu	Mars

In *Chart No 4* Jupiter is with Mercury (lord of 2 and 5) and the Sun (lord of 4) in the 10th The Sun Mercury combination is a distinct Rajayoga and Jupiter, probably by virtue of his connection with this Raja yoga derived power to do good in respect of the Bhava occupied by him The native built up his reputation in the course of Guru Dasa and had good earnings throughout

the period At the end of this Dasa however he fell seriously ill and in the bhukthi of Rahu (mark Rahu is in the 12th ruling feet and aspected by Kuja) two fingers in the left foot of the native were removed by a surgical operation From the Moon Guru is lord of the 9th and is in the 11th and the disposition of planets from the Moon should not be ignored when making predictions

MITHUNA LAGNA

Stanza 1 For a person born in Mithuna lagna if the Sun and Mercury are placed in the 3rd house Mercury will surely produce yoga in his Dasa besides giving rise to beneficial results

Stanza 2 If Venus Mars and the Moon are in the second during *Sukra dasa there will* be access to wealth for a person born in *Mithuna lagna*

Stanza 3 For one born in Mithuna if Mars is in the second and the Moon and Saturn are in the 8th then during the dasa of Saturn —

Stanza 4 Saturn will give *mixed* results Mars will undoubtedly give rise to Dhana*yoga* in his dasa

Stanza 5 If Mars and Saturn are in the 2nd and the Moon is in the 8th then when the dasas of Saturn and Mars *commence* —

Stanza 6 The native loses wealth and property will be destroyed but still he will retain some money

Stanza 7 The Moon who is the lord of the 2nd does not become a Maraka for a person born in Mithuna lagna This is undoubted

Stanza 8. A powerful Dhanayoga will be caused for a person born in Mithuna lagna if the Moon and Mars are in the 11th and Saturn is in the 9th

Stanza 9 The native will have dips in Ganges and other sacred rivers in the dasas of Guru and Sani provided these planets are in the 9th house

Stanza 10. If Mercury is in the 11th house the native will have misunderstandings with his eldest brother

NOTES

The combinations are clear and can be easily understood by the readers Kuja is a malefic for Mithuna lagna but according to Stanza 4 one will have access to wealth in Kuja Dasa if Mars is in the 2nd and Saturn and the Moon are in the 8th This means that Mars will be in debilitation and also implies presence of Neechabhanga (by virtue of the Moon lord of 2 aspecting the 2nd as also Saturn lord of 9th), otherwise Kuja cannot give financial prosperity. Stanza 6 makes it clear that if Mars and Saturn are in the 2nd and the Moon is in the 8th wealth will be destroyed in Mars Dasa The differentiation in disposition for giving wealth and taking away wealth is that for the former result Saturn must be in the 8th with the Moon while Mars should be in the 2nd, and for the latter the Moon must be in the 8th while Saturn and Mars must be in the 2nd The centre of gravity is Saturn He will destroy the indications of the 2nd if he is present there

These are indeed unique combinations and call for much power of analysis on the part of the reader to understand their proper implication.

Stanza 8 says that the Moon and Mars in the 11th and Saturn in the 9th give rise to immense wealth.

MERCURY VENUS SUN JUPITER SATURN	Moon		Mars Kethu Lagna
	CHART No 5		
	III 58		
Rahu			

In Chart No 5 the Moon is in the 11th The native rose from ordinary rungs and *made a lot of money* The Moon is free from any afflictions and this is a great asset There are no fewer *than 6 planets in the ascen*dant and the 10th house This indicates an active and rapidly moving mind fitted to play a mighty part

KARKATAKA LAGNA

Stanza 1 Guru does not cause any special yoga for one born in Karkataka lagna But Budha is productive of yoga for a person born in Makara

Stanza 2 Mars becomes yogakaraka for a person born in Cancer because he owns the 5th and 10th houses

Stanza 3 Venus causes yoga if he is placed either in the 12th or in the 2nd house, in other places he will not produce any yoga

Stanza 4 A person born in Karkataka lagna will become wealthy and fortunate if Mars, Jupiter and the Moon are in the 2nd house and the Sun and Venus are in the 5th house

Stanza 5 For a person born in Karkataka, if Mercury and Venus are in the 5th Mercury will produce yoga in the course of his dasa

Stanza 6 If Mercury, Venus and the Moon are in the 11th house, Jupiter in the ascendant and Saturn in the 10th

Stanza 7 the native will become a king who is capable, famous and of good character. This particular combination goes under the name of Maharajayoga in Brihat Jathaka.

NOTES

Guru though lord of 9 for Karkataka lagna will not produce Rajayoga while Budha produces Rajayoga for Makara lagna In both these cases, the planets in question own the 6th and 9th houses,—but why should Budha cause yoga The explanation is simple In respect of Budha along with the 9th lordship, exaltation place is also combined while this is not the case in reference to Guru

If you examine carefully several horoscopes of persons born in Karkataka lagna you will invariably find that Jupiter in his Dasa has given rise to both good and bad results—bad in respect of debts, diseases and enemies Though Guru may not cause Rajayoga in the strict sense, he has promoted the business and professional prospects involving the native at the same time in misunderstandings troubles, annoyances and ill health

Venus in the 12th or 2nd gives rise to a benefic yoga. Venus is lord of the 4th and 11th and his presence in the 2nd though in an inimical house is approved by the author.

Mars Saturn		Rahu	
	Chart No 6		Sun Mercury Lagna
	11.23		Venus Jupiter
	Moon Kehu		

The subject of *Chart No. 6* is short, strong, nervous, extremely sensitive and dark in complexion The native is unimaginative, miserly, mean and undignified and cautious There are several malefic combinations in this horoscope and we are concerned with only two points, *viz.*, Cancer rising as lagna and Venus being placed in the 2nd The native earned fairly decently and also acquired

Stanza 8 A person born in Karkataka lagna will become rich if the Sun and Mars are in the 10th house Death will occur in the course of Guru Dasa

Stanza 9 A person born in Karkataka lagna will enjoy Raja yoga in the course of Sukra Dasa if Mercury and Venus are in the 12th house

Stanza 10 For a person born in Karkataka the combination of the Moon and Jupiter in Lagna results in a Raja yoga This makes him fortunate and famous

Stanza 11 Raja yoga is also caused if the Moon is in lagna and Mars is in Makara

Stanza 12 If the Moon is in lagna and Saturn is in Libra then also Raja yoga is produced

Stanza 13 Raja yoga results if the Moon is in lagna and the Sun is in Aries

Stanza 14 If the Moon and Mars are in lagna, the Sun and Mercury are in the 4th, and Venus is in the 11th —

Stanza 15 The native loses wealth in the course of the Sun's Dasa while in other dasas he will enjoy good results

Stanza 16 The native will surely have dips in the Ganges in Rahu dasa if Jupiter and Mercury are in the 11th and Saturn and Rahu are in the 5th

NOTES

These nine stanzas give several Raja yogas and they need no explanation as the stanzas are quite simple

SIMHA LAGNA

Stanza 1 For a person born in Simha lagna if the Sun, Mercury and Mars are conjoined together good wealth is indicated

Stanza 2 If the Sun, Jupiter and Mercury are combined together good wealth is indicated

Stanza 3 If the Sun and Mercury are in conjunction, the native will enjoy some fortune

Stanza 4 The learned in Astrology say that for a person born in Simha lagna, Jupiter and Venus do not produce any yoga On the other hand they cause destruction of the yoga

Stanza 5 For a person born in Simha lagna, Venus becomes a benefic in the 3rd house, he becomes a malefic in the 10th Therefore Sukra can produce no yoga

Stanza 6 The subject gains much wealth and fortune in Budha dasa if the Sun, Mercury and Mars are in lagna

Stanza 7 Sani causes yoga in his dasa if Kuja and Sani are in the 12th This is certain

NOTES

The Sun, Mercury and Mars are said to give rise to wealth if in mutual combination The Sun is lord of lagna, Mercury lord of wealth and Mars is of course yogakaraka

Thus all the three planets have acquired some power or other to do good. Jupiter is lord of 5th Therefore his association is also permissible. If the Sun and Mercury are combined some fortune is granted while Mars stepping in gives immense fortune. As Jupiter and Venus are lords of the 8th and 3rd their combination is not conducive to prosperity. Venus in the 3rd is good while in the 10th he is bad as he owns a kendra besides being located there. Sani in the 12th with Kuja is good. Thus it will be seen that the Sun, Mercury and Mars play an important role in case of persons born in Simha lagna, while other planets will be able to do some good under certain special conditions

Mars	Venus	Sun Moon Mer	
Rahu	CHART No 7		Jupiter
	I 138		Kethu Lagna
		Saturn	

			Mars Kethu
	CHART No 8		
Moon			Sun Lagna Mer
Rahu	Saturn		Jupiter Venus

In *Chart No* 7 the Sun and Mercury are in the 10th together. The native is earning decently but he has not saved anything On the other hand in *Chart No. 8*, the Sun and Mercury are together in lagna and the native is in very well to do circumstances though he had a checkered career.

KANYA LAGNA

Stanza I. For person born in Kanya lagna if the Sun is related to Venus or the Moon by mutual conjunction, aspect, etc. there will be access to wealth in the course of Sun's dasa.

NOTES

Here is a combination which suggests that a planet who is the lord of 12th or the house of loss gives access to wealth under certain conditions. As the Sun happens to be the lord of 12th for Kanya he cannot give independent results He partakes of the results of the planets he is in conjunction with or aspected by. As Venus is lord of the 2nd and the 9th and the Moon is the lord of the 11th, the Sun gives results pertaining to wealth, fortune and gains. It is such combinations which are elusive in their nature and escape the notice of students of Astrology.

Stanza 2. The person becomes bereft of wealth in Sukra Dasa Mixed results will happen in the course of Chandra Dasa.

NOTES

Here evil results are predicted in the course of Sukra Dasa provided Sukra is connected with the Sun by conjunction or aspect as given in the preceding stanza

As Venus is the natural enemy of the Sun, and as the Sun becomes beneficial to produce good results, Venus probably becomes deprived of the good results he would have produced pertaining to the 2nd and 9th houses if he were not connected with the Sun either by aspect or by conjunction The evil results ascribed for Venus Dasa should not be predicted if Venus is not subject to conjunction or aspect of the Sun.

Stanza 3. A person born in Kanya, with the Moon and Venus in the 7th, Jupiter in the 11th and the Sun in Aries will, during the Dasas of Guru and Sukra:—

Stanza 4. Possess 4 or 5 wives who will be alive. And one born in Kanya will also possess women of high rank.

NOTES

This is a difficult combination because it says that a person born in Kanya with the Moon and Venus in the 7th, Jupiter in the 11th and the Sun in Aries, will possess 4 or 5 wives in the course of dasas of Guru and Sukra The combination is indeed rare Three planets are exalted—Venus in the 7th, Sun in the 8th and Jupiter in the 11th. The combination can be adopted to suit modern times and conditions to the extent that a person born with planets disposed as stated above will have a romantic life

Stanza 5 For one born in Kanya, Guru and Sukra in the 4th produce yoga in the course of their dasas

NOTES

Guru or Jupiter happens to be lord of 4th while Venus is lord of 9th Thus the combination of the lords of the 4th and 9th—a quadrant and a trine respectively, results in Raja yoga and the planets therefore are empowered to give good results in the course of their dasas and bukthis In actual practice it is found that Venus Dasa will be more beneficial than that of Jupiter, because Jupiter becomes afflicted, being lord of a Kendra

Stanza 6 A person born in Kanya lagna will enjoy beneficial results in the course of Saturn's dasa provided Saturn is in the 11th.

THULA LAGNA

Stanza 1 For one born in Thula Sani produces yoga Though lord of the 3rd and 6th Guru also becomes capable of producing yoga.

NOTES

That Saturn becomes yogakaraka for Thula lagna is understandable when we take into account that he owns the 4th and 5th houses Guru is lord of the 3rd and 6th and in this particular case he is supposed to produce yoga for the

simple reason that the 3rd and 6th from Thula happen to be upachaya signs and hence beneficial. But the combination is quite against the ordinary rules of astrology which suggest that lords of 3rd, 6th and 11th are always bad.

Stanza 2. For a person born in Thula, though Mars lord of the 2nd and 7th happens to be a malefic, he does not kill the native. There is no doubt about it.

NOTES

Mars becomes a Maraka and gets the death inflicting power because he owns the 2nd and 7th houses. The author seems to opine that in spite of Mars becoming a Maraka he will not kill the native Why he does not kill is not explained. Mars is a malefic planet and his owning a Kendra neutralises the evil. This power of neutralising can at best be interpreted as of some significance in the sense that Mars in the course of his dasa may not cause much harm to the native. But this does not mean that he cannot kill him. In a number of horoscopes which we have in our possession there is ample evidence to show that Mars has killed the native Therefore in the light of actual experience one has to apply this stanza carefully so that the meaning may not be literally interpreted.

Stanza 3. For a person born in Thula if Jupiter and Venus are together, or aspect each other or get themselves aspected by Saturn and Mars:

Stanza 4. Or they are in the signs owned by Saturn and Mars, then during Guru Dasa Sukra Bhukthi or Sukra Dasa Guru Bhukthi the native suffers from small-pox, wounds or other similar complaints.

NOTES

These two stanzas are important because they enable the reader to predict what results pertaining to Jupiter are

produced during the sub period of Venus, in the major period of Jupiter or *vice versa* under certain given conditions They are :—(1) Jupiter and Venus should be in conjunction, (2) or they should aspect each other, (3) or they both should be aspected by Saturn and Mars, (4) or they should be situated in the signs owned by Saturn and Mars

If any of the above 4 combinations prevail then the person is to suffer from small pox, wounds and similar other complaints Here again much care is necessary on the part of the Astrologer to understand the exact significance of the above combinations In *Chart No* 9 given below Lagna is Thula, Jupiter and Venus are *in the tenth* Saturn *is in* Lagna and Mars is in Capricorn Thus almost all the conditions comprehended in the above two stanzas are satisfied

	CHART No 9		Jupiter Venus
Mars			
		Lagna Saturn	

Jupiter & Venus are together *in one side and both of them* are aspected by Saturn and Mars But yet the native did not suffer from small pox but had *only some wounds* and cuts in the course of Gurudasa In such a typical horoscope a reader will notice *that Jupiter is exalted, Mars* is exalted and Saturn is exalted Evidently the malefic influences which are sup*posed to accrue by a conglo*meration of the evil effects are minimised for the simple reason that Jupiter s benefic effects have overpowered those of Mars

Stanza 5 For one born in Thula if the Sun and Mercury occupying the 12th are aspected by Saturn the father will be fortunate and will live to middle age

NOTES

Only one condition should be satisfied and that is both the Sun and Mercury should be in the 12th and they should

be aspected by Saturn The Sun is the Pithrukaraka and naturally his presence in the 12th aspected by Saturn is supposed to reduce the longevity of the father

Stanza 6 For a person born in Thula if the Sun, Saturn and Mercury are in *any way* related to Mars either by combination or by aspect, then Kuja becomes capable of producing immense good

Stanza 7 For one born in Thula if the Sun Saturn and Mercury are combined with Mars or the Moon, Raja yoga is produced

NOTES

The above two stanzas reveal that Kuja is capable of doing much good if he is combined with the Sun, Saturn and Mercury and that Raja yoga is caused if the same three planets are combined with the Moon or Mars Here again the respective places in which the combinations occur and the aspects good or bad to which the planets are subject seem to determine the nature and extent of Rāja yoga

Stanza 8 A person born in Thula with the Sun Venus and Mercury in Lagna, becomes fortunate and wealthy

Stanza 9 If Mercury Saturn and Venus are in lagna, or Moon and Mars are in the 7th then in the course of the Dasa of Mercury —

Stanza 10 A person born in Thula lagna becomes rich and fortunate There is no doubt about it

NOTES

The above three stanzas indicate a combination under which one born in Thula can become rich and fortunate and

the particular *Dasa in which prosperity will be on the* ascendant When the Sun Venus and Mercury are in lagna (Thula) then the Sun is debilitated, Venus is in his own house and Mercury lord of the 9th is in the lagna in a friendly house The situation of Venus in Lagna Kendra cancels the effect of the debilitation of the Sun Thus when the lord of lagna (Venus), lord of the 9th (Mercury), lord of the 11th (the Sun) are together in lagna a powerful combination is produced Added to these if Saturn is also in lagna that will be an additional qualification because Saturn a yoga karaka for Thula lagna exalted in lagna fortifies the strength of the Horoscope immensely The good effects are further supplemented by the Moon and the Mars being in the 7th causing what is called *Chandramangalayoga* and hence the entire combination becomes unique in its own way

Stanza 11 For a person born in Thula a powerful Raja yoga is caused by the presence of Jupiter in the 8th, Saturn in the 9th and Mars and Mercury in the 11th

Stanza 12 A person born in Thula becomes fortunate during Sani dasa provided Jupiter is in the 6th or 12th and the Moon is in lagna

Stanza 13 For one born in Thula Venus becomes a Maraka if he is in Lagna Mars does not become a Maraka even though he is lord of the 2nd and 7th

NOTES

There was considerable controversy going on in the columns of *The Astrological Magazine* whether a planet which becomes lagnadhipathi can also become a Maraka This was a test question which several readers of *The Astrological Magazine* tried to answer in several ways In Dr Tagore s Horoscope according Vimshottari, Jupiter lord of Lagna became the Maraka Another great writer held the view quoting from Parasara that lord of lagna can never become a Maraka This was controverted, by other well known

scholars who in spite of their contention that lord of Lagna under certain circumstance can beome a Maraka quoted in defence of their contention extracts from *Jathaka Chandrika* and views propounded by Prof. B. Suryanarayana Rao in his English Translation of *Jathaka Chandrika* In our humble opinion it is as clear as day light that any planet can become a Maraka irrespective of the fact, he is lord of Lagna or not. This view is supported by the above stanza when the Author says that Venus becomes a Maraka for people born in Thula Lagna if he happens to stay in Lagna. And this is fully proved in a number of cases.

Stanza 14. For one born in Thula, Raja yoga will be caused if Saturn is in Lagna and the Moon is in Cancer

Stanza 15 A person born in Thula with Saturn, Jupiter, Mercury and Mars in Aquarius and Rahu in the 10th will undertake pilgrimages and have dips in sacred waters in the course of Rahu dasa

VRISCHIKA LAGNA

Stanza 1. For a person born in Vrischika, if Jupiter and Mercury are in conjunction or in mutual aspect, much wealth will be conferred.

Stanza 2. If Jupiter is in the third the native will have a charitable disposition If the Sun, Mercury and Venus are in the 7th,

Stanza 3. then during the period (dasa) of Mercury the person will enjoy much fame and power.

Stanza 4. A person born in Vrischika lagna will undoubtedly become very fortunate and wealthy if Jupiter and Mercury are in the 5th and the Moon is in the 11th.

Stanza 5. For a person born in Vrischika lagna, if Jupiter, the Moon and Kethu are in the 9th house, fame and power will be conferred during Guru Dasa while Kethu Dasa will be ordinary.

NOTES

The Author has devoted 22 stanzas for Meena lagna while he has dispensed with Vrischika lagna within a short space The combinations given are no doubt valuable. According to Parasara Guru is a benefic for Vrischika lagna as he is lord of the 2nd and 5th while a combination of the lords of the 9th and 10th (the Moon and the Sun respectively) results in a Raja yoga But in this work the author seems to stress on the importance of the mutual conjunction and aspect of Budha and Guru. Budha is evil as he is lord of the 8th and 11th but he seems to lose the evil nature by being placed in the seventh house with Venus and the Sun (*vide* Stanza 2, *supra*) to the extent that during his Dasa, Buda will confer fame and power The temporary evil of ownership, acquired by Budha seems to disappear by his presence in Pisces with Jupiter and by the Moon being in Virgo or the eleventh This combination (stanza 4) may be diagrammatically represented thus as in Chart No. 10.

Jupiter Mercu 12	1	2	3
11	CHART No. 10		4
10			5
9	8 Lagna	7	6 Moon

Stanza 4 gives the combination for immense wealth and fortune. Jupiter is the lord of wealth and fortune and he is in the 5th aspected by the Moon lord of the 9th. There is thus Gaja kesari yoga also which will further fortify the house of wealth. Mercury though evil (by lordship) happens to be lord of gains and the forces of the 2nd, 5th, 9th and 11th focussed on the 5th house give rise to a distinct Dhana yoga. The principle adumbrated in stanza 5 may be further extended, thus:

(1) The Moon may be in Pisces and Jupiter and Mercury in Virgo.

(2) The Moon may be in Pisces, Jupiter in Cancer and Mercury in Virgo.

(3) The Moon and Mercury may be in Pisces and Jupiter in Cancer.

(4) The Moon and Mercury may be in Pisces and Jupiter in Virgo.

(5) Mercury may be in Virgo, the Moon in Pisces and Jupiter in Cancer

(6) Mercury may be in Cancer, the Moon in Virgo and Jupiter in Pisces.

Other permutations and combinations may also be obtained similarly.

Stanza 9 comprehends the presence of a very powerful Gajakesari yoga while the presence of Kethu with the Moon and Jupiter seems to deprive Kethu of the power of conferring any yoga during his own Dasa

DHANUR LAGNA

Stanza 1. For a person born in Sagittarius Saturn produces good results and confers yoga in his Dasa, if he is in the 5th house.

Stanza 2. For a person born in Dhanus, Saturn in the 11th confers yoga; for a person born in other lagnas, Saturn in the 11th does not cause any yoga.

Stanza 3. A person born in Sagittarius, with the Sun and Venus in the 9th and Saturn in the 3rd, will enjoy fame and wealth in the course of Sani Dasa.

Stanza 4 A person born in Sagittarius with Mars and the Sun in Kumbha and Rahu in Leo, will have a bath in the sea in Rahu Dasa

NOTES

A careful reading into the above stanzas seems to bring out one important fact, viz, the lord of the 11th (who is generally declared evil) produces good results if he is in conjunction with a trinal lord or quadrangular lord (who is a natural malefic) For example on page 26 stanza 1 while dealing with Vrischika lagna the author seems to imply that Dhana yoga is caused by the conjunction or mutual aspect of Jupiter and Mercury Jupiter is no doubt a natural benefic But for Vrischika lagna he becomes a trinal lord (thri konadhipathi) while Mercury is lord of 8th and 11th Again in stanza 2 under Vrischika lagna Budha dasa is said to confer Raja yoga if Budha is in the 7th with Venus and the Sun Venus as *Kendradhipathi* be comes evil while the Sun alone is a (temporary) benefic as owning the 10th

Again in stanza 3 under Dhanur lagna the author makes it clear that Sani produces good in his Dasa if he is in Kumbha and the Sun and Venus are in the 9th or Simha Venus is lord of 11th for Dhanurlagna and his association with the Sun means—association with a trinal lord Unless Venus loses (some of) the evil effects of his eleventh house lordship, his aspect over Saturn cannot be construed as so good as to enable Saturn to confer wealth and fame in his Dasa Saturn and Sun are bitter enemies the Sun and Venus are bitter enemies Only Saturn and Venus are friends The conjunction of the Sun (9th lord) and Venus (11th lord) in the 9th—like poles being brought together—seems to repel each other s bad qualities and rendering the aspect of Venus favourable I may not be quite correct in my explanations But this is how I understand the principle and I am open to conviction The author gives peculiar combinations and as far as my humble experience goes most of them seem to satisfy practical application

MAKARA LAGNA

Stanza 1. For a person born in Makara lagna if Mercury is in the 8th and Jupiter is in lagna aspected by Venus —

Stanza 2 Long life will no doubt be conferred, but poverty will also be undoubtedly caused.

Stanza 3 For a person born in Makara Venus in the 5th house is good , if however he is in the 10th, he may not give rise to any yoga

Stanza 4 One born in Makara with Venus and Mercury in Lagna and the Moon in the 5th aspected by Jupiter

Stanza 5 will undoubtedly become an emperor This yoga is termed as Maharaja yoga according to *Brihat Jataka.*

Stanza 6 If Jupiter is in lagna and Venus and Mars are in the 11th, the native will get money through brothers in the course of Guru Dasa

Stanza 7 The learned in Astrology have said that a person born in Makara lagna will get access to palanquins and other conveyances.

Stanza 8. If the Sun, the Moon and Mercury are in lagna and Mars and Venus are in the 12th, the native will not only get wealth from brothers but will also earn himself.

Stanza 9. For a person born in Makara, Saturn and Mercury in the 9th confer fortune.

Rahu becomes yogakaraka if he is in the 12th with Guru

Stanza 10 For a person born in Makara lagna Raja yoga is caused by the presence of the Moon in Cancer and Mars in Makara

NOTES

The stanzas are clear enough and need no further explanations However some of the statements are vague and leave the reader where he is without making him understand the principles clearly The 1st and 2nd stanzas suggest that Mercury no doubt bestows longevity if he is in the 8th but the native will suffer from poverty This is quite consistent Because he is lord of the 9th or fortune he will be occupying the 12th or house of loss (from the 9th) if he is in the 8th from lagna thus causing loss of fortune

Venus is the yogakaraka for Makara lagna Whilst he will produce good results in the 5th his presence in the 10th is not approved For Makara Venus not only owns a Thrikona (Taurus) but also a Kendra When he is in the 5th it is good because as lord of a trine he will be in a trine He also owns a Kendra (Libra) and this is bad for a benefic Coupled with this if he also occupies a Kendra he will be powerless to produce any Raja yoga Quadrangular ownership (Kendradhipathya for benefics and that too for Jupiter and Venus) is held to be productive of extremely bad results Stanza 6 hints at a distinct Neechabhanga Raja yoga with particular reference to Makara lagna If Guru is in lagna, he is Neecha But if Venus a yogakaraka for Makara lagna is in the 11th with Mars (the planet who gets exalted in Makara) the debilitation effect is cancelled with the result that Guru gives money through brothers (because Mars responsible for cancellation of Neecha is lord of brothers and Jupiter is lord of house of brothers) Stanza 7 is vague because every one born in Makara lagna cannot aspire to possess palanquins and conveyances

The Raja yoga implied in stanza 9 by the conjunction of Saturn (lord of lagna) and Mercury (lord of 9) in the 9th

is understandable even according to ordinary canons of astrology

KUMBHA LAGNA

Stanza 1 The learned in Astrology have said that for persons born in Kumbha and Simha lagnas no particular yoga is caused by the mere combination of the lords of the 9th and 10th

Stanza 2 For a person born in Kumbha, if Venus is in lagna, the Sun is in the 10th and Rahu is in Aquarius yoga will be caused in the Dasas of Rahu and Guru

Stanza 3 For a person born in Kumbha lagna if the Sun and Mars are in the 8th sorrow will be caused in their Dasas But during Budha dasa good will result

Stanza 4 For a person born in Kumbha, if Jupiter is in lagna and Saturn is in the 2nd, mixed results will be produced in Guru Dasa and no good will be produced in Sani Dasa

Stanza 5 Sukra gives rise to yoga in his Dasa if Saturn and Venus are in the 11th house.

Stanza 6 For a person born in Kumbha if the Sun, Mercury and Jupiter are in the 3rd, the Sun becomes beneficial and capable of conferring political power

NOTES

The author has stressed on the negative value of the association of lords of 9 and 10 in producing Raja yoga, *e g*, Kuja s ownership of the 10th, devoid of corresponding ownership of a trinal house We have to humbly differ from the author s view because the combination of the lords of the 9th and 10th has been found to produce quite auspicious

results in actual practice Moreover, the author of *Jatakachandrika* inclines to the view that combination of Sukra and Kuja produces Raja yoga (*vide Jatakachandrika* English translation by Prof B Suryanarayan Rao) Parasara has clearly stated in his *Brihat Parasara Hora* that Venus alone is a shubha for Kumbha lagna *Daitya Guruh Shubhah* and he further says that Mars produces Raja yoga We do not know what prompted the author of this book to observe that the mere combination of the lords of 9 and 10 does not produce any good Probably he implies that the combination to be productive of good should occur, in certain beneficial houses

The Parivarthana yoga implied in stanza 4 about Jupiter being in lagna and Saturn being in the 2nd deserves our careful attention Instead of Saturn being in the 2nd if he

Kethu		Sun Moon Mercu	Venus
Lagna Jupiter	CHT No 11		•
Saturn	111 8		
	•		Mars Rahu

Rahu		Saturn Moon	
Lagna	CHT No 12		Sun
			Mars Mercu Venus
	Jupiter		Kethu

aspects the 2nd house—and Jupiter is in lagna even Sani Dasa will produce quite beneficial results If however the 2nd house is aspected by Guru and lagna is aspected by Sani—both the Dasa of Guru and of Sani will produce beneficial results building up the career of the native

In Chart No 11 Jupiter is in lagna while Saturn lagnadhipathi, instead of being placed in Pisces, aspects Pisces from his own sign Makara The dignity of a planet in any given combination should always be judged after a careful

consideration of its disposition both in the Rasi and Navamsa From the Moon Saturn owns the 9th and 10th houses and aspects the 2nd house Hence the Dasa of Saturn will be conducive for financial prosperity In chart No 12 Jupiter aspects the 2nd Saturn aspects lagna—each bhava being aspected by its own lord This combination is quite conducive for the financial prosperity of the native during both the Dasas of Jupiter and Saturn

Meena Lagna

Stanza 1 For a person born in Meena or Kumbha Venus in the 12th does not give rise to any yoga For a person born in other lagnas Venus in the 12th produces benefic results

Stanza 2 For a person born in Meena lagna, Sani in the 12th is good The native becomes bereft of wealth if the Moon is in the 12th

Stanza 3 For a person born in Meena, the yoga referred to earlier becomes reduced in the sub-period of Moon in the Dasa of Guru

NOTES

The only yoga referred to above is the presence of Saturn in the 12th Stanza 3 reads that the yoga becomes ineffective or reduced in Guru dasa, Chandra Bukthi In other words for a person born in Meena Sani's situation in the 12th or Kumbha results in a yoga and the indications of this yoga get reduced in the course of Guru Dasa Moon's bukthi Stanza 3 is not at all clear because it has not explained how the yoga generated as per stanza 2 could get obstructed in the Dasa of Guru within the bhukthi of Chandra

Sun Lagna		Saturn Kethu	Jupiter
Mercu Mars	CHART No 13		
Venus			
	Rahu		Moon

In the marginally noted horoscope (Ch No 13) Saturn aspects the 12th Let us assume that some yoga is caused In Guru Dasa Chandra Bukthi the native lost his eye sight and became completely dependent upon others What connection these particular directions had with Saturn and the loss of eye sight intelligent readers must anticipate Stanzas 2 and 3 may be interpreted to mean that if Saturn is in the 12th house or aspects the 12th then during the Moon s sub period in the Dasa of Jupiter the person will suffer from sorrows troubles loss of organs and other misfortunes

Stanza 4 A person born in Meena lagna with Jupiter in the 5th will have more daughters and few sons

Stanza 5 The person will have access to wealth in Chandra Dasa if the Moon is in the 2nd and Mars is in the 5th

Stanza 6 The person will become highly fortunate if Jupiter is in the 6th, Venus in the 8th, Saturn is in the 9th, and Mars and the Moon are in the 11th

Stanza 7 A person born in Meena will possess wealth and vehicles if the Moon, Mercury and Mars are in Capricorn

Stanza 8 Predict fortune in Sukra Dasa for one born in Meena lagna if Saturn and the Moon are in lagna, Mars in the 11th and Venus is in the 6th

Stanza 9 For a person born in Meena, if Mercury, Jupiter, the Moon and Mars except Venus are in the 4th house

Stanza 10 then in the course of the Dasas of these planets (except Venus) he will become crowned as a King and will enjoy much fame

Stanza 11 For a person born in Meena Rajayoga is certainly caused if the lord of lagna and 10th *viz* Guru occupies the 10th

Stanza 12 For a person born in Meena the Moon in Taurus the Sun in Leo, Mercury in Virgo Venus in Libra and Jupiter in Dhanus,

Stanza 13 Saturn in Aquarius and Mars in the 11th give rice to much fortune If one or two combinations as per previous stanza are not present,

Stanza 14 the person becomes not only fortunate and of good character but will also get immense fame This yoga is Brihatjathaka yoga

NOTES

All the stanzas are clear excepting the last three which mean that for a person born in Meena, a great yoga will be caused by the presence of the Sun Mercury, Venus Jupiter and Saturn in their own houses, and the Moon and Mars in their exaltation houses Stanza 13 says that if out of the above one or two dispositions—the Sun in Leo and the Moon in Taurus or Mars in Capricorn and Mercury in Virgo and so on, are not present even then, the full effects of the yoga will be conferred

Thus ends the First Chapter entitled Lagna Yoga in *Bhavartha Ratnakara* of Sri Ramanujacharya

CHAPTER II

DHANA YOGAS

Stanza 1 If the lord of the 2nd is in the 5th and the lord of the 5th is in the 2nd or if the lord of the 2nd is in the 11th and the lord of the 11th is in the 2nd

Stanza 2 If the lord of the 5th is in the 5th and the lord of the 9th is in the 9th the learned in astrology say that much wealth will be earned

Stanza 3 Dhana yoga will result if the lords of the 2nd and 11th are combined with lords of the 5th and 9th *If such 2nd and 11th lords* are conjoined by other lords (than 5th and 9th) no Dhana yoga will be formed

Stanza 4 Though immense wealth may not result the native will earn some wealth Thus opine the learned in Astrology

NOTES

Stanzas 1 to 3 are clear enough Stanza 4 means that if the lords of the 2nd and 11th are combined with other lords than those of the 5th and 9th the Dhana yoga referred to in Stanza 3 will not manifest itself in full but there will be access to wealth on a humble scale The majority of horoscopes belong to this category

			Kethu
	CHART No 14		Mars Lagna
Moon	11 108		
Rahu	Venus Saturn	Sun Mercu Jupiter	

In Chart No 14 lord of the 2nd Sun is aspected by Mars lord of the 5th Lord of the 2nd is also in conjunction with the lord of the 9th Jupiter *These have given rise to much wealth*

Stanza 5 Much wealth will not be acquired if the lords of the 2nd and 11th are combined with the lord of the 12th

Mars	Venus	Sun Moon Merc	
Rahu	CHART No 15		Jupiter
	1 138		Kethu Lagna
		Saturn	

NOTES

In this horoscope Mercury lord of the 2nd and 11th *is with* Moon *lord of* the 12th The native possesses ordinary wealth There are several afflictions in his horoscope especially the Dvirdwadasa positions of planets

Stanza 6 Dhana yoga is found if Jupiter is conjoined with the lord of the 2nd and Mercury

Stanza 7 Dhana yoga is also caused if lords of the 11th the 1st and the 2nd are in their respective houses

Stanza 8 Learned astrologers say that Dhana yoga would result if both the lords of the 2nd and 11th are in lagna

NOTES

Three more combinations are given in Stanzas 6 7 and 8 for the acquisition of money, *viz* , (*a*) the 11th 2nd and 1st lords should be in their respective houses (*b*) Jupiter must be

Rahu		Moon Satur	
Lagna	CHART No 16		Sun
			Mars Mercu Venus
	Jupiter		Kethu

combined with lord of the 2nd and Mercury and (c) lords of the 2nd and 11th should be in lagna Combinations are simple enough to understand In this horoscope (*Ch No 16*) Jupiter himself is lord of the 2nd and he is in a Kendra Guru is also lord of the 11th and aspects lagna These two combinations are indicative of much wealth especially in Guru Dasa

			Mars Kethu
	CHART No 17		
Moon			Sun Lagna Mer
Rahu	Saturn		Jupiter Venus

In this horoscope (*Chart No 17*) lord of the 2nd and 11th is Mercury and he is in lagna, a very good combination for wealth The native has earned considerably and is well off financially

Stanza 9 If the different Karakas are present in their respective bhavas, such bhavas lose vitality and give rise to very little of their indications

NOTES

This is an important stanza *It says that bhavas will be destroyed if they are occupied by their respective Karakas* The Sun is *Pitrukaraka*, the indicator of father, the Moon—indicator of mother (*mathrukaraka*) Mars—brothers, Mercury—karma or profession, Jupiter—children Venus—wife, Saturn—longevity, Rahu—maternal relations and Kethu paternal relations The ninth house rules father and

the Sun is the Karaka of father. If the Sun is in the 9th then, the 9th bhava becomes afflicted. Mars in the third affects the brothers and so on. Saturn seems to be an exception as also Jupiter. If Saturn—the Karaka for longevity is in the 8th—the house of longevity, then instead of reducing the longevity Saturn confers long life. Similarly if Jupiter, Karaka for wealth is in the 2nd, then the 2nd house indications are promoted. These are exceptions to the general rule.

Stanza 10 If the Moon happening to be the lord of the 7th is in the 2nd, alone, the native gets back his lost wealth.

NOTES

This is possible only in case of Makara lagna horoscopes. Here the author emphasises that the very presence of Moon in the 2nd secures for the native, lost wealth if any. When the seventh lord is in the 2nd it is clear that the person gets money through the 7th house indications such as marriage and business partners.

		Kethu	Jupiter
Moon	CHART No. 18		
Lagna			Saturn
	Rahu	Sun Mercury	Venus

In Chart No 18 the Moon lord of the 7th is in the 2nd. The native has not lost any wealth. But after the marriage the financial circumstances have improved considerably. Note also the presence of Saturn, Ayush karaka in the 8th or Ayushthana suggesting long life. The author has not referred to modifications of results in the above combination if the Moon is aspected and otherwise conjoined. However, it is understood that aspectal and conjunctional peculiarities have a modifying or qualifying influence.

NIRDHANA YOGAS

COMBINATIONS FOR POVERTY

Stanza 1 If the lords of the lagna, the 4th and the 9th are in the 8th the person suffers poverty from his very birth

Stanza 2 If the lord of the 2nd is in the 12th and the lord of the 12th is in the 2nd the native always suffers poverty

Stanza 3 A person becomes bereft of wealth if the lord of the 2nd is in the 12th and the lord of the 12th is in lagna aspected by a maraka planet

Stanza 4 Poverty is indicated if the lord of the 5th is in the 6th and the lord of the 9th is in the 8th aspected by a maraka planet

NOTES

The author now gives four combinations for poverty A careful consideration of these combinations suggests that poverty will result by certain malefic dispositions of the lords of the lagna the 2nd the 5th and the 9th Whatever may be the nature of combinations causing poverty or wealth the strong and powerful disposition of lagna and its lord will exercise a powerful influence in maintaining the *status quo* of the native in the different spheres of his activities The combinations for poverty mentioned in the above stanzas, are

(1) Lords of the lagna, 4th and 9th should be in the 8th If all the above three lords are in the 8th the native will be very poor By implication it is meant that if one or two of the above lords are in the 8th the degree of poverty is lessened There is a lot of difference between a person who is very poor and starving and one who is moderately poor and can afford at least some of the necessities of life Prof B Suryanarayana Rao has dealt with these combinations in a masterly way in his *Sarvartha Chintamani* and the

reader will do well to refer to the English Translation of this famous book

(2) There must be parivarthana or exchange of places between the 2nd and 12th lords If the 2nd lord is in the 12th and the 12th lord is in the 2nd, extreme poverty will result If the 2nd lord is in the 12th but the latter is not in the 2nd, and if the 12th lord is in the 2nd but the latter is not in the 12th the degree of poverty will vary These niceties should be carefully noted in making predictions as otherwise one is bound to hit off the mark in his conclusions

(3) The third combination suggests that poverty is caused by the lord of wealth being in 12th and the 12th lord being in lagna aspected by a Maraka

This means that if the Maraka does not aspect the lord of 12th in 1, then poverty should not be predicted

(4) The lord of the 5th in the 6th and the lord of the 9th in the 8th aspected by a Maraka will also result in poverty If the combination is devoid of the aspect of a Maraka though much poverty may not result the native will have to struggle and he will not have a smooth financial career Poverty is held to be the greatest curse by most of the people while the greatest sages have scorned wealth, as the greatest obstacle in the way of spiritual realisation

I am herewith giving two typical horoscopes (*In Chart No 19*) lord of the 9th is in the 8th while lord of the 2nd is in the 12th These two combinations have not made the person utterly poor because the 6th is not occupied by the lord of the 5th and the lord of 12th is not in the 9th while lord of the 4th is in the 4th, lord of lagna is in the 9th Thus even though two combinations for poverty are present the

Kethu	Sun	Mer	Venus
Jupiter	CHART No 19		
Saturn	111 51		
		Lagna Moon	Mars Rahu

favourable disposition of lords of lagna and the 4th have acted as an antidote for poverty The native is a middle class man

In Chart No 20 lord of the 4th and 9th, Mars is in the 8th Mars is a yoga karaka for Simha lagna and his situation in the 8th has taken away the value of the horoscope The native belongs to a respectable family but is immersed in debts Readers must be able to differentiate between different kinds of poverty One is born poor and continues to be so throughout life, while the other born in the lap of luxury suffers from the pangs of poverty by his extravagant habits and is always bothered by creditors I am giving the horsocope of a person who occupied a very good position as an Engineer but died grovelling in debts He was worried by his creditors even on his death bed The combinations in the following chart (No 21) should be carefully noted and marked Lord of lagna, Mercury is in the 8th, lord of the 2nd Moon is in the 12th with Rahu Lord of 9th Saturn is powerfully aspected by the Maraka planet Jupiter

Mars	Merc Sun Kethu	Saturn	Jupiter
Venus	CHART No 20		Moon
	111 59		Lagna
		Rahu	

Mars		Moon Rahu	Lagna
Sun Jupiter	CHART No 21		
Merc	111 61		Saturn
Venus	Kethu		

Marakas for different lagnas are given in the appendix For further details refer to my *How to Judge a Horoscope*

EDUCATION

Stanza 1 If Venus is in the 4th the person becomes proficient in Music If Mercury is in the 4th the person becomes proficient in Astrology

Stanza 2 If the Sun or Mercury and Rahu be in the 5th, the native becomes learned in astrology and an expert in dealing with poisonous medicines

Stanza 3 The person becomes well versed in astrology if the Sun and Mercury are in the 2nd He becomes a mathematician if this combination is aspected by Saturn

Stanza 4 If the Sun and Mars are in the 2nd the person becomes a logician Saturn Mercury and the Sun in the 5th make him well versed in philosophical knowledge

Stanza 5 If Mercury and the Sun are in a Kendra Trikona or the 11th house the native becomes a mathematician If Venus is in the second house he becomes a poet

Stanza 6 If Rahu is in the 5th the native will be an expert in understanding the inner meaning of things Rahu in the 4th makes the mother long lived

Stanza 7 Guru in the 2nd makes the native an expert in Vedas and Vedangas If such 2nd house happens to be the own or exaltation place of Jupiter, the native will undoubtedly become learned as said above and —

Stanza 8 he will be honoured in public assemblies If the 2nd lord and Jupiter are placed

in a Kenrda or thrikona he will be learned in different branches of knowledge and publicly honoured

Stanza 9 If Mars is in the 2nd the person becomes learned in logic If the Moon is also in the 2nd he will be a pandit or priest

Stanza 10 Venus in the 2nd makes one learned in Kavya (poetry) and Alankara (rhetoric) He becomes vindictive evil minded and a fool if Saturn is similarly placed

NOTES

In Sanskrit Vidya means learning and Gnana means knowledge Knowledge is obtained not only by learning but by deep introspection Knowledge always refers to the knowledge of the Supreme Being Gnana is knowledge and writers on yoga have tried to reconcile the view that liberation or Moksha is attained by means of meditation with the theory that it can be obtained by the knowledge alone Meditation leads to Gnana or knowledge and knowledge leads to Moksha Here when we refer to Vidya or learning we mean acquired knowledge or ideals in any branch of science or literature—erudition knowledge acquired by experience scholarship experiment and observation Knowledge on the other hand means the clear and certain perception of truth cognition Budha is the Karaka of Vidya (learning) while Guru is the Karaka of Gnana or Knowledge

In this chapter the author gives the following combinations for proficiency in the different sciences

Music —Venus should be in the fourth house Venus is the Karaka of Music dancing and fine arts in general If you examine a number of horoscopes you will find that proficiency in music can be predicted if (*a*) Venus is in the 9th or aspects the 9th house (*b*) if Venus is in the 5th or aspects the 5th house and (*c*) if Venus is in the 2nd or aspects the 2nd house Interest in music may be predicted if Venus is in the 4th from the Moon The four combinations referred to in the above paragraphs will be found in charts underneath —

·	Moon Rahu	Lagna	Saturn
Merc. Jupiter Sun	CHART No 22		
Venus			Mars

Moon			Mars
	CHART No 23		Sun Mercury Saturn Rahu
Kethu			
	Lagna	Jupiter	Venus

Kethu	CHART No 24		Saturn
	111 54		Lagna Rahu
	Mars	Merc	Sun Jupiter Venus

Ra ..		Moon Saturn	
Lagna	CHART No 25		Sun
			Venus Mars Merc
	Jupiter		Kethu

Kethu		Sun Moon Merc	Venus
Lagna Jupiter	CHART No 26		
Saturn	111 8		
			Mars Rahu

Astrology—(*a*) Mercury should be in the 4th, (*b*) the Sun should be in the 5th, (*c*) the Sun and Mercury should be in the 2nd.

Vedantha (*a*) Saturn, the Sun and Mercury should be in the 5th, (*b*) Jupiter should be in the 2nd to be learned in Vedas and their Angas.

Veda is different from Vedanta I do not propose to say anything about the delicate differences existing between Veda and Vedanta in the course of these notes I am fully aware of my incapacity to deal with such profound ideas Vedas are the repository of knowledge while Vedanta begins where Veda ends A glimpse of Vedanta philosophy can be had by going through the famous Brahama Sutras of Badarayana After having obtained a knowledge of karmas prescribed in the Vedas and having known that their results cannot give everlasting bliss a time comes when a person becomes in different to karmas, and therefore naturally a desire arises in him for the knowledge of Brahma WHO is above *Karma* and WHO is the source of everlasting bliss Vedanta gives the knowledge of the Supreme Being

Stanza 4 gives combinations for proficiency in Vedanta while Stanza 7 deals with proficiency in Vedas and Vedangas For understanding the Vedas properly a thorough knowledge of the angas or auxiliaries viz *Siksha Vyakarna Niruktha Chandas Tarka* and *Jyothisha* is essential Astrology is an Upaveda and therefore its study is highly esteemed by the ancient writers

Moon Lagna	Sun Mercu Venus	Mars	Kethu
	CHART No 27		Jupiter
	111 57		Saturn
Rahu			

Poet —One becomes a poet if the 2nd house is occupied by Venus In *Chart No 27* Venus is in the 2nd with Mercury and the Sun is exalted This is the horoscope of one of the greatest poets of our time Venus is lord of the 3rd and the 8th The evil due to this circumstance may find expression in different forms but the fact of the presence of Sukra in the 2nd gave the native great poetical powers

Diplomat —Stanza 6 says that if Rahu is in the 5th the native will know the inner meaning of things He probes into the minds of others and tries to understand their mental currents In other words he will be a diplomat to the core Of course diplomacy is only a dignified term for concealed

hypocracy Personally I feel that one becomes a diplomat even if Rahu aspects the 5th house

If Mars is in the 2nd, one becomes a logician All people cannot become logicians in the strict sense So it may be said that one who has Mars posited in or aspecting the 2nd becomes clever in arguments Chart No 28 furnishes a good illustration Mark Rahu aspecting the 5th and Mars aspecting the 2nd Stanza 10 says that if Saturn is in the 2nd the person becomes vindictive and violent This combination is also present because Saturn aspects the 2nd but the evil is greatly tempered as the 2nd is also aspected by Jupiter All round learning can be predicted if Jupiter is in the 2nd or aspects the 2nd without any malefic aspect<

		Kethu	Jupiter
Moon	CHART No 28		
Lagna			Saturn
	Mars Rahu	Mercu	Sun Venus

ON TASTES OR FLAVOURS

Stanza 1 If Saturn is in the 3rd or he is combined with the lord of the 3rd or aspects the third the person likes pungent and sour flavours

Stanza 2 If Mars is in the 3rd the person likes hot things If Guru is in the 3rd he likes Satvik foods

Stanza 3 If Guru is in the 2nd the person will be addicted to chewing betels and will have loose morals

Stanza 4 If Saturn is in the 2nd the native speaks rudely and indistinctly If Kethu or Guru is there he will be a clever speaker

Stanza 5. If the Sun and Mars are in the 2nd the person will be harsh in his speech. If the Moon is there he will be very talkative.

Stanza 6 If Mercury is in the 2nd, he will talk cleverly and skilfully. If on the other hand Rahu is there humility will characterise his behaviour.

Stanza 7. If Venus is in the 2nd, the native consumes milk and varieties of dishes If Rahu or Kethu is there, he will eat food according to circumstances

Stanza 8. If Saturn is in the 2nd, the native gets food polluted by Sudras, remnants of food left by others and food prepared at the times of obsequies and death ceremonies.

NOTES

In this chapter the author deals with the tastes or flavours liked by different persons born with different planetary combinations The Hindus had long ago realised that flavours or *rasas* developed human nature in certain channels. According to Ayurveda there are six important Rasas, viz, sweet (*madhuram*), sour (*amla*), saline (*lavana*), pungent (*khara*), bitter (*kthi*), astringent (*kashaya*). These shadrasas (six kinds of flavours) play an important part in the classification and distribution of the food after it is taken in. Sweet is nutritive and rejuvinating It has a cooling property. It predisposes to wounds, urinary disorders and enlargements of glands in the body. Sour increases saliva and appetite for food. With Saline ducts of the body are purified. Pungent produces a burning sensation on the tongue. It clears and purifies the ducts of the body. Thus each flavour has certain properties helping in the digestion of the food. If certain planets are disposed in a certain manner the individual takes liking for certain flavours and his temperament and mental disposition largely depend upon the likes and dislikes he shows towards the different flavours.

People who are emotional and short tempered like pungent foods Intellectuals like sour foods and so on There are of course exceptions According to astrological terminology planetary relations of the different rasas are as follows .—

Planet		*Rasa*		*Flavour*
The Sun	.... ..	Khara	. .	Pungent
The Moon	.... ..	Lavana	...	Saline or Saltish
Mars	......	Kahi	.	Bitter
Mercury	...	Misram		Mixed
Jupiter	.	Madhuram		Sweet
Venus	. ...	Amla		Sour
Saturn		Kashayam		Astringent

There seems to be some difference between our author and other ancient writers on astrology in the matter of allocation of the Rasas According to this book if Saturn is in the 3rd from lagna or is in conjunction with the 3rd lord or aspects the 3rd, the person likes pungent and acid flavours The Sun rules pungent things while Venus rules sour things Of course only one combination is given here and this as I have observed holds good in a number of horoscopes It is incomplete and therefore readers have to attempt predictions by taking into account the allotment of flavours as given above

The person eats Satvika foods if Jupiter is in the 3rd (stanza 2). Different kinds of food develop different natures in men No one can deny that climatic influences, environmental factors and the foods we eat direct our mental currents in particular channels and develop our natures in different ways According to astrology, the Sun the Moon and Jupiter are divine in nature and indicate Satvikaguna or a philosophic disposition Venus and Mercury represent Raja or imperious disposition, Mars and Saturn denote Thamasa or mild nature

Take a person addicted to drinks and luxurious forms of meals He will certainly be *Rajasa* Take a person who

likes simple food and avoids all forms of luxurious and harmful dishes His disposition will be entirely different All these differences can be easily ascertained by a careful study of the planetary dispositions in the horoscope

When the author says in stanzas 2nd and 3rd that the person likes Satvika foods if Jupiter is in the third and that he will be loose in morals if Venus is in the 2nd, it is full of significance and should enable the intelligent reader to anticipate how the temperament of an individual stands when other planets are situated in the 2nd and 3rd houses

The creative energy called *Prakrithi* manifested itself in three different forms producing different characters in the being in whom they are indicated Satvika (indicated by Jupiter the Sun and the Moon) is pure and causes light and knowledge It produces happiness and wisdom faith and love Rajasam (ruled by Venus and Mercury) denotes desires for objects and binds the soul by the chords of passionate wants Thamasa (ruled by Mars and Saturn) makes all people avaricious and causes laziness negligence and evil inclinations Satva gives moral happiness Rajasam makes one proud and vain Thamasa makes one bad and do evil work The concentration of mind and its elevation depend upon the influences of the planets which obtain an ascendency at the time of birth Planets indicate what sort of nature a man possesses If in a man Thamasa and Rajasa predominate, provided planets denoting these respective characteristics are powerful then by proper regulation of the external influences surrounding him on Sastraic ordinances it is possible to produce desirable mental characteristics and make men Satvikas It is on this principle that regulations in diet, in sleep, in occupations, in sexual relations and in mental outlook are laid down by the Hindu sages

Stanzas 5 and 6 reveal whether a man would be talkative, whether his speech would be harsh or pleasant and whether he could talk clearly or indistinctly and so on

Kethu Guru and Mercury in the 2nd are good while the Sun, Mars and Saturn make one harsh in his speech and be

haviour. Rahu in the 2nd makes one humble in his addresses. In other words humility will characterise his behaviour Some say that humility is a virtue in as much as it denotes absence of egoism and self importance. Some mistake humility for cowardice. But such men are themselves mistaken. One important fact should be noted. Saturn in the 2nd is undesirable because it makes him mean, harsh, undignified, lacking self respect, quick tempered and foul tongued. Of course these results should not be predicted if the evil influences are relieved by the conjunctions and aspects of natural benefics particularly Jupiter and Venus.

Thus ends the Second Chapter entitled Wealth and Education in Bhavartha Ratnakara of Sri Ramanujacharya

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CHAPTER III

BROTHERS

Stanza 1. The existence of brothers should be divined either from the lord of the 3rd or from the karaka of brothers or from the planets combined with Mars.

Stanza 2 One becomes brave and courageous if the lord of the 3rd, the Sun and Mars are in the 3rd house.

Stanza 3. The person becomes brave if the third is occupied by Rahu or Kethu He will be timid if Mercury is in the 3rd.

Stanza 4. If the third house being weak is occupied or aspected by Jupiter and Mars the native will have brothers.

Stanza 5. The person suffers sorrow from elder brother if Jupiter is in the 11th or if Mars is in the same position aspected by Saturn.

Stanza 6. If Mars is in the 11th aspected by Saturn the person will not have an elder brother. If the 3rd lord is in the 6th or 8th death of brothers will happen.

Stanza 7. Destruction of Rajayoga will occur if (in the horoscopes of Kings and rulers) the 10th lord is in the 3rd.

Stanza 8 The learned in astrology predict generous instincts if the 3rd lord is combined with the 2nd lord.

Stanza 9 Professors in astrology say that the person becomes a miser if Saturn is combined with the 2nd and 3rd lords.

Stanza 10 If the lord of the 3rd is in the 6th, 8th or 12th, death of brothers will take place. If benefics are in these houses then death (of brothers) will take place late in life

NOTES

The third house rules brothers, sisters and courage while the 11th rules elder brothers The stanzas are simple and are easily understandable. Mercury's presence in the third makes one timid and funky while he becomes brave and courageous when the third is occupied by Mars and the Sun. The presence of Rahu and Kethu in the 3rd is also suggestive of bravery and courage If the 3rd lord is combined with the 2nd lord the native will possess generous instincts. If Saturn is connected with the 2nd and 3rd lords the person becomes a miser.

Stanzas 1, 5, 6 and 10 deal with brothers. The third is the house of brothers and Mars is *Bhrathrukaraka*. The presence of brothers should be ascertained from (*a*) the lord of the 3rd, (*b*) Mars, and (*c*) the planet in conjunction with (or aspected by) Mars If the third house is weak but is combined with or aspected by Mars and Jupiter, the

native will have brothers In *Chart No 29* the third house is occupied by Rahu a malefic and aspected by Saturn This suggests that the third house is weak But note both Mars and Jupiter are aspecting the third house This is indicative of the presence of a number of brothers and sisters (stanza 4) Jupiter is in the 11th from lagna The eleventh rules elder brothers as per stanza 5, the native has an elder brother from whom no benefit is derived Rahu in the 3rd has made the person quite courageous (Stanza 3)

Lagna		Rahu	
	CHART No 29		
Jupiter			Sun Saturn
	Moon Mars Kethu		Mercu Venus

Moon			Mars
	CHART No 30		Sun Mercury Rahu Saturn
Kethu			
	Lagna	Jupiter	Venus

Taking *Chart No 30* Kethu is in the 3rd house and hence the third bhava is vitiated Mars aspects the third as also the Sun Mercury Rahu and Saturn Kethu in the 3rd gives the person courage and the partial blemish of the third house is overcome by Mars aspecting the 3rd The native has a brother

In the horoscopes of rulers (Stanza 2) if the 10th lord is in the 3rd the Rajayoga becomes defunct

Thus ends the Third Chapter entitled Brothers in Bhavartha Ratnakara of Sri Ramanujacharya

CHAPTER IV
CONVEYANCES AND FORTUNE

Stanza 1 Astrologers say that the person possesses fortune and vehicles if the lords of the 4th and 9th combine together in Lagna

✓ *Stanza 2.* The native will undoubtedly be extremely happy if Jupiter occupies or aspects the fourth house.

Stanza 3. There is no doubt that the person enjoys happiness if Jupiter as lord of the 4th occupies a kendra or thrikona.

NOTES

In the modern world every one aspires to possess a motor car—the 20th Century *vahana*. Stanza 1 says that if the lords of Lagna and the 9th are in Lagna, the native will not only be fortunate but will also command conveyances. We shall come to this point subsequently. Stanzas 2 and 3 deal with happiness. Happiness is an elusive term. The poor man feels that the rich man is happy. A childless man feels that one with children is happy and so on. Happiness must be judged relatively. That is, taking into account, the law of compensation, one may be declared to be generally happy if he commands conveniences for leading a decent and honourable life, has a loving wife, affectionate children and some name and fame. Man cannot achieve *absolute* happiness because, in the final analysis, absolute happiness is only a state of mind that can be reached by deep meditation and a completely stoical attitude of life. If Jupiter aspects the 4th or is posited there, the native will be happy, (stanza 2) as also when Guru becomes lord of the 4th house and is placed in the fourth (Stanza 3). According to Stanza 3, Jupiter should own the 4th house. Jupiter owning a Kendra is bad but if he is in a kendra or thrikona his malefic nature obtained temporarily might either be counteracted or, it might find manifestation in other ways.

	Moon Rahu	Lagna	Saturn
Mercu Jupiter Sun	CHART No. 31		
Venus		Kethu	Mars

In the above horoscope (*Chart No. 31*) Jupiter aspects the 4th, as also lords of the 4th and 5th. Of course Saturn also aspects the 4th. Though the native had all the worries and woes which every human being has and will have, Jupiter aspecting the 4th gave him that inner happiness which made him impervious to all outer distractions. He felt really happy and he was justified in his claim that he was quite happy.

Stanza 4. If Venus is in the 4th with the lord of the 4th the person will possess ordinary conveyances.

Stanza 5 If Venus as lord of the 4th is in the 11th or 9th or 10th, the native will possess a number of conveyances.

Stanza 6. If the 4th lord is connected with the Moon, astrologers predict possession of carriages drawn by horses

Stanza 7 A person born in Cancer, with Mercury and Venus in the 4th, will acquire conveyances in *Budha Dasa Sukra Bhukthi*

NOTES

Kethu	11	Sun 10 Mercury Saturn	9
	CHART No. 32		8 Lagna Jupiter Venus
			7 Mars
		5 Moon	6 Rahu

The above four stanzas deal with the circumstances under which a man will be able to possess conveyances. The author has necessarily been brief but the combinations enable us to extend the principles further so that they may be applied to any number of horoscopes. *Vahanakaraka* is Sukra and *Vahanasthana* is 4th. His favourable disposition indicates the acquisition of vehicles.

If the 4th lord is connected with the Moon the subject will have horse drawn carriages. *In Chart No. 32* which belongs to a Maharaja, there is interchange of houses between the 1st and 4th lords. The native had a number of vahanas —motor cars, horses, horse drawn carriages, palanquins, etc. Take a number of horoscopes and study them in the light of the above principles.

Stanza 8. If Jupiter is in the 4th the native will possess horses and horse-drawn carriages. If Venus is in the 7th he will become very passionate.

Stanza 9. If Saturn is in the 4th, the person lives in foreign countries. He will live in old and dilapidated houses and will be hard-hearted.

NOTES

In *Chart No. 31* Jupiter is powerfully aspecting the 4th. The native maintained an excellent dog-cart in the early years of this century.

In *Chart No. 25* Venus is in the 7th. The native is very passionate but his passions will not be ill spent as Jupiter is in the 10th or house of Karma besides Mercury being in the 7th. Saturn has the power of doing mischief in various ways. But he will give the person in the end great fortitude, patience and forbearance. Saturn's presence in the 4th not only spoils the indications of the 4th house but also makes the native unhappy. These evil results should not be predicted if Saturn in the 4th is in conjunction with or aspected by benefics particularly Jupiter and Venus and if he also happens to be lord of Lagna or Chandra Lagna.

Stanza 10. The learned in astrology say that a person will have *Bhagyavahana yoga*, if lords of 4th and 9th interchange their houses.

Stanza 11. Astrologers predict *Bhagyavahana yoga* if the 4th lord is in the 11th and the 11th lord is in the 4th.

Stanza 12 Similar results occur if the 4th and 5th lords interchange their houses

Stanza 13 The learned in astrology predict *Bhagyavabana yoga* if lords of lagna and the 4th interchange their places

Stanza 14 The learned in astrology say that *Bhagyavabana yoga* is caused if the 5th lord is in the 9th and the 9th lord is in the 5th

Stanza 15 Astrologers say that *Bhagyavabana yoga* is caused if the 5th lord is in the 11th and the 11th lord is in the 5th

Stanza 16 Similar results will occur if lords of the 4th and 5th are in their respective houses

Stanza 17 Similar results should be predicted if lords of 9 and lagna are in their respective houses

Stanza 18 The learned in astrology predict *Bhagyavabana yoga* if the 5th lord is in the 9th and the 9th lord is in the 10th

NOTES

Bhagyavahana yoga simply means a combination which ensures the general fortune of the native and gives him at the same time possession of conveyances and similar parapher nalia The combinations given in stanzas 10 to 18 are no more than ordinary Rajayogas in which lords of certain (benefic) houses exchange their places with other (benefic) houses In other words they are all *Subha parivarthana yogas* and they do not need any elucidation However I shall summarise them for ready reference of the reader

The person gets vehicles and his general fortune is assured by the following combinations :—

(1) Lord of 4 in 9 and lord of 9 in 4.

(2) Lord of 4 in 11 and lord of 11 in 4.

(3) Lord of 4 in 5 and lord of 5 in 4.

(4) Lord of 4 in 1 and lord of 1 in 4.

(5) Lord of 4 in 9 and lord of 9 in 5.

(6) Lord of 5 in 11 and lord of 11 in 5.

(7) Lord of 9 in 9 and lord of 1 in 1.

(8) Lord of 5 in 9 and lord of 9 in 10.

By a certain interchange of positions between lords of 11 and 9, 4 and 5, 4 and 1, 5 and 9, 4 and 5, 4 and 1, 5 and 9, 5 and 11, 9 and 10 the various *Bhagyavahana yogas* are formed.

Stanza 19 Birth of children must be predicted if Jupiter and the 5th lord are in mutual conjunction or aspect

Stanza 20. The native will positively enjoy happiness from children if Jupiter, lord of 5 and lord of lagna are disposed in Kendras and thrikonas.

Rahu		Moon Saturn	
Lagna	CHART No.33		Sun
			Mars Mercu Venus
	Jupiter		Kethu

NOTES

The author has been very brief with regard to the 5th house having *included* it along with the treatment of the 4th house. The native will have children and happiness on their account if lords of lagna and the 5th and Jupiter are in trines and quadrants.

In *Chart No. 33* lord of lagna is Saturn, lord of the

5th is Mercury and Putrakaraka is Jupiter Readers will see that all these three planets are in kendras suggesting that the native will have a number of children and also happiness through them

Thus ends the Fourth Chapter entitled Conveyances and Fortune in Bhavartha Ratnakara of Sri Ramanujacharya

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CHAPTER V

ENEMIES AND DISEASES

Stanza 1 If the lord of the 8th is in the 1st the person will have a sickly body. If the lord of the 6th is in lagna he will be troubled by cousins and diseases

Stanza 2 If the Sun and the Moon are combined with the lords of the 1st and 6th, the person will have fear from fever and fear from water, respectively

Stanza 3 If Mars is with lords of lagna and 6th the person suffers from wounds, weapons and plague If Mercury is similarly disposed he will suffer from diseases due to bile

Stanza 4 If Jupiter is similarly conjoined, the native suffers from no diseases If Saturn is similarly combined he will have fear from thieves and low class people

Stanza 5 If Rahu and Kethu are in conjunction with lords of lagna and the 6th, the native will have fear from reptiles and feline animals

Stanza 6 If Venus is with lords of lagna and the 6th, danger to wife is shown If the lord of the 3rd and Mars join together he will die in war.

Stanza 7. If the 8th lord is in the 12th in combination with debilitated or inimical planets and the lord of lagna is strong, the person's diseases will all be destroyed.

Stanza 8. If lord of lagna, happening also to be lord of the 6th, is weak but is combined with benefic planets, the native's enemies will turn friends.

NOTES

In this chapter the author briefly deals with diseases and debts The presence of the 8th lord in lagna is not recommended as also that of the 6th in lagna In the first case the native will always suffer from disease while in the 2nd instance he will suffer not only from physical diseases but his mind will be worried due to the machinations of cousins and other relatives The author has not made any reference to the results that would be produced if Lagna is aspected by the 6th and (or) 8th lords or if lord of lagna is associated with or aspected by these two lords Probably he wants us to anticipate the results

Rahu		Moon Saturn	
Lagna	CHART No. 34		Sun
			Moon Mercu. Venus
	Jupiter		Kethu

In the annexed horoscope (*Chart No 34*) lord of the 8th aspects lagna and lord of the 6th is associated with lord of lagna The latter evil is greatly minimised because Jupiter powerfully aspects both Saturn and the Moon. As lord of 8th aspects lagna, the native looks somewhat sickly.

Danger from fever is indicated, according to stanza 2 if the Sun is in conjunction with both the lords of lagna and the 6th. Similarly danger from water should be foretold if the 1st and 6th lords are with the Moon If supposing the 6th lord happens to be either the Sun or the Moon (in

case of Kumbha and Meena Lagnas) then danger from the two sources mentioned above should not be predicted Similarly if the 1st and 6th lords are combined with Mars there will be danger from wounds, weapons and *grandiroga* (a disease like plague) If Mercury joins the combination of the 1st and 6th lords the native suffers from billious troubles If Jupiter joins, there will be no diseases If Saturn joins this combination, there will be trouble from thieves and low class persons If Rahu and Kethu joins the combination the person will have fear from reptiles and animals of the Felis genus such as lions, tigers, etc If Venus joins the combination, danger to wife is indicated The person will die in battle if the third lord joins Mars (Stanza 6) So far as the combination in stanza 6 is concerned the student must use much discretion before venturing a prediction If the third lord happens to be Mars, then the combination becomes ineffective

The author stresses the fact that to possess good health the lord of Lagna should be well placed while the 8th lord should be as weak as possible

The last stanza is important According to it even enemies become friends if Lagnadhipathi is weak but happens to be lord of 6th also and is well aspected and conjoined This is possible in respect of Vrishabha Lagna and Vrischika Lagna as Venus and Mars can become lords of lagna and the 6th The combinations are certainly thought provoking and give much food for reflective minds

Thus ends the Fifth Chapter, entitled Enemies and Debts in Bhavartha Ratnakara of Sri Ramanujacharya

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CHAPTER VI

SEVENTH HOUSE INDICATIONS

Stanza 1 If the lord of the 7th is combined with Venus and has no malefic aspects or conjunctions, the person will have only one marriage

Stanza 2 If the lord of the 7th is combined with malefics and malefics are in the 2nd and 7th

Stanza 3 If Venus occupies the 11th or is debilitated, if the 7th lord is in the 6th or in the 12th,

✓*Stanza 4* the native will have more than one wife If malefics are in lagna, then also the native will have more than one wife

Stanza 5 If Saturn Mars and Venus occupy the 2nd, 7th, 8th, 4th and 12th the person will have two wives

Stanza 6 Similar results have to be predicted if Mars is in the 2nd 7th 8th 4th and 12th If Jupiter is in the 2nd, the person will have a second wife late in life

Stanza 7 Astrologers say that a person will have two marriages if Saturn is in the 2nd or Rahu is in the 7th

NOTES

In Stanza 1 the author says that if the 7th lord and Venus are free from affliction the person will have only one marriage In the next six stanzas combinations are given for two marriages Whenever, in the course of translation, reference is made to more than one wife it should be taken to mean more than one marriage It also implies a second marriage after the death of the first wife The stanzas are simple enough and need no explanation at all One important principle seems to emerge out from the above stanzas and that is the less the 7th lord and Venus are afflicted the less will be the misery and cares arising from the 7th house indications The 2nd house is equally important because it represents *Kutumba* or family Thus in order to have

a smooth sailing in all affairs connected with family and wife, both the 2nd and 7th, their lords and Venus should be properly fortified

Stanza 8 If the 2nd and 7th are occupied by either the lords of the 2nd and 7th or Venus and if the 2nd and 7th are conjoined with or aspected by benefics, then the number of such benefics,

Stanza 9 indicates the number of living wives the native will have, while only one wife will live if malefics join the above combination

NOTES

The above two stanzas are not difficult but are only confusing. Stanzas 8 and 9 comprehend the following combinations

(*a*) If the lord of the 2nd is in the 2nd and is aspected by or combined with benefics

(*b*) If the lord of the 7th is in the 7th and is aspected by or combined with benefics

(*c*) If Venus is in the 2nd or 7th and aspected by or combined with benefics

(*d*) If lords of 2nd and 7th are in the 2nd and 7th respectively and are aspected by or combined with benefics, then the number of living wives will correspond to the number of benefics in conjunction with or aspecting the above combinations If however the planets aspecting the above combinations are malefics instead of benefics, then the native will have only one wife This may mean that he may have only one surviving wife

Stanza 10. Astrologers say that if Venus is in the 7th with Saturn, the person will remain attached to his own wife.

Stanza 11. Mercury in the 7th makes the person addicted to other women. Jupiter in the 7th renders the wife deeply devoted to him.

Stanza 12. Astrologers say that if the lords of the 7th, 2nd and 10th are in the 4th the person will be addicted to other women.

Stanza.13 The person becomes skilful if Rahu is in the 7th. Kethu in a similar situation makes the wife a shrew

NOTES

It is very difficult to define exactly the term 'morality' Moral values depend upon so many factors In India, one is guilty of a moral lapse if he sexually unites with a woman other than his legal wife. In the west such a lapse is normally ignored

The presence of Mercury in the 7th and the conjunction of the 2nd, 7th and 10th lords in the 2nd are not conducive to make the person confine his sexual pleasures to his own wife.

Thus ends the Sixth Chapter entitled Seventh House Indications in Bhavartha Ratnakara of Sri Ramanujacharya

CHAPTER VII

HEALTH AND LONGEVITY

Stanza 1. Jupiter is the indicator (karaka) of fortune, children and body. Good longevity is indicated if he is combined with the lord of Lagna.

Stanza 2. Long life will be conferred if Saturn is in conjunction with (or aspected by) the 8th lord.

Stanza 3. Long life is indicated if Saturn is in the 8th. The 8th lord in Lagna combined with Kethu confers short life.

NOTES

The author dispenses with the question of longevity rather briefly. His observations are short, concise and full of meaning. The importance of Lagna—indicating body, and *the 8th indicating longevity is recognised.*

Jupiter is said to be the karaka of sarira or body. Several noted writers have opined that the Sun is the *Thanu karaka* or indicator of body Irrespective of the fact that Jupiter is or is not the karaka of the body, his association with lord of Lagna assures good longevity. The span of human life can be brought under four important divisions, *viz*, *Bala rishta* or infant mortality (death before 8 years), *Alpayu* or short life (death between 8 and 32 years), *Madhyayu* or middle life (death between 33 and 75) and *Purnayu* or full (life from 75 to 120). For fuller information on the subject I would refer the readers to my *Hindu Predictive Astrology* and *How to Judge A Horoscope*

Saturn is the *Ayushkaraka* or indicator of longevity and if he is situated in the 8th house good longevity is assured The position of the 8th lord in Lagna is not at all conducive for long life.

Stanza 4. The person's father will be long lived if the Sun is combined with the lord of the 9th.

Stanza 5. The father of the person will be short-lived if the Sun is in the 9th The mother will be short-lived if the Moon is in the 4th house

Stanza 6. The native's father will be short-lived if the Sun and the 9th lord are in the 9th. If however the lord of the 9th is in the 11th the father will live long.

NOTES

Stanzas 4, 5, and 6 give combinations for predicting father's longevity. These three stanzas make also clear that a Karaka in his respective bhava destroys the indications of the said bhava. Thus the Sun as *Pitrukaraka* (indicator of father) in the 9th house causes father's death early. However if the *Pitrukaraka* (Sun) is combined with lord of the 9th, the father lives long. It should be noted that this combination should not occur in the 9th house However the 9th lord in the 11th promotes the longevity of the father.

		Rahu	Jupiter
Moon	CHART No 36		
Lagna			Saturn
	Mars Kethu	Mercury	Sun Venus

These principles have to be applied very carefully as otherwise the reader is bound to go wrong. In all cases where the Sun is placed in the 9th house, early death to father cannot and should not be predicted As a matter of fact this is only one of the four factors, viz , the 9th, 9th lord, the karaka and the planets placed in the 9th

Sun	Mars Moon	Rahu	
Mercu Jupiter			Lagna
Venus	CHART No.37 1 69		Saturn
	Kethu		

In *Chart No 36* the Sun is no doubt in the 9th house, but early death to father cannot be predicted, because the 9th lord is in the 10th having obtained Parivarthana—and is aspected by Jupiter. In *Chart No.37* however the situation of the Sun in the 9th is harmful to father's long life, because the 9th lord Jupiter is in the 8th with Mercury lord of 3rd and aspected by Saturn.

Stanza 7. If the Moon is combined with the lord of the 4th the mother will have long life

NOTES

Compare this to stanza 4 The combination of the 4th lord and the Moon is good so far as mother s longevity is concerned but the Moon should not occupy the 4th The Moon s situation in the 4th is decidedly harmful if he is with Saturn also In *Chart No 38* the Moon is in the 4th in conjunction with Saturn The 4th lord Venus is also not well disposed Hence the native lost his mother in his second year

Rahu		Moon Saturn	
Lagna	CHART No 38		Sun
			Mars Mercu Venus
	Jupiter		Kethu

Stanza 8 If Mars is in the 3rd the brothers will be short lived If Jupiter is in the 3rd, evil is caused to brothers

Stanza 9 If the 3rd happens to be owned and occupied by Jupiter the native will have only one brother

NOTES

In stanza 8 the author uses the term *Bhratusyadalpa jeevitham* for Mars in the 3rd while the term used for Jupiter s position in the 3rd is Bhrathrarishtam vadanthihi *Arishta* also means loss or death But in this particular case I interpret *aristha* as meaning evil Thus if Mars is in the 3rd the brothers will be short lived while Jupiter in the 3rd indicates evil to brothers In other words brothers will not thrive or prosper well Stanza 9 requires that in order to have only one brother Jupiter must be in the 3rd but also the third must be a sign owned by Jupiter This is possible only in respect of persons born in Libra and Capricorn in whic hcase Jupiter becomes the 3rd lord

Stanza 10 Jupiter in the 5th diminishes

the longevity of the son Venus in 7th makes the wife short-lived

Stanza 11 Predict long life to the native's mother if the 4th lord and the Moon are in the 10th, 11th or 5th

Stanza 12 The learned in astrology say that if the 4th lord is in the 4th and it happens to be Moolathrikona for the 4th lord, then the mother will be long lived

Stanza 13 If the 4th lord and waning Moon are in the 4th aspected by Saturn, in native's mother will be short lived

NOTES

Stanza 10 only confirms the common dictum that a *Karaka* in his respective bhava destroys the indications of the bhava concerned Jupiter in the 5th makes the son short lived, Venus in the 7th makes the wife short lived With due deference to the great author of this work I have to submit that my own personal experience (which is not meagre) warrants that I should respectfully disagree with the common notion that Jupiter in the 5th and Venus in the 7th are bad for those two bhavas If Jupiter is in the 5th the native will not only have a son as the first issue but he will live long Similarly Venus in the 7th makes the wife beautiful, fair and passionate If Jupiter and (or) Venus are afflicted by Mars the native will not derive much happiness from the sons and the wife If Rahu or Saturn be the afflicting body, then you can predict short life to the sons or wife

Stanzas 11, 12 and 13 are only an extension of the principle adumbrated in stanza 5, wherein it is stated that the Moon in the 4th is not conducive to the life of the mother Under certain special circumstances the evil nature of the combination referred to in stanza 5 will be cancelled and these exceptions are dealt in stanzas 11 and 12.

Thus ends the Seventh Chapter entitled Health and Longevity in Bhavartha Ratnakara of Sri Ramanujacharya

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CHAPTER VIII

FORTUNATE COMBINATIONS

Stanza 1 If the lord of the 9th is in the 11th and the lord of the 11th is in the 9th or if the 9th and 11th lords are conjoined together or aspect each other, the native will be fortunate

Stanza 2 The native will be very fortunate if eight planets occupy four houses in pairs of two each

Stanza 3 The person will be fortunate if six planets occupy three signs in pairs of two each

Stanza 4 If four benefics are aspected by malefics the person will not be very fortunate but he will have some wealth

Stanza 5 The person becomes fortunate if malefics occupy the 3rd 6th and 11th houses

Stanza 6 The person will be fortunate in respect of that bhava whose karaka is situated in the 12th from Lagna

NOTES

Bhagya implies fortune as different from wealth A man may command any amount of wealth but still he cannot be called fortunate if he is devoid of children, if his relations are inimically disposed if his wife is quarrelsome and if his reputation and name are sullied Thus 'fortune' is an invisible

goddess whom no wealth can court In this chapter, the author refers to the various combinations which make a man generally 'fortunate'. According to stanza 2, a person will be very fortunate if the eight planets are situated in four houses in pairs of two each This combination more or less corresponds to *Kedara yoga*—one of the 7 Sankhya yogas referred to in *Brihat Jathaka*, with this difference that our author specifies the number of planets as 8, which includes Rahu also, while the author of *Brihat Jathaka* has ignord Rahu in his treatment of Sankhya yogas The planets must occupy 4 houses in pairs of two each Here again the reader should use his intelligence in differentiating the results If the four signs happen to be the 7th to 10th houses then the native's fortune will be generally centered on the indications of these houses while if the four houses are 10th to 1st, the degree of fortune and the source from which it flows must necessarily differ

Stanza 4 is important because it gives a combination which while making one wealthy, renders him unfortunate The four benefics are the waxing Moon, well associated Mercury, Jupiter and Venus These should be free from malefic aspects

In this horoscope it will be seen that all the four benefics

Rahu		Saturn Moon	
Lagna	CHART No 39		Sun
			Mars Merc Venus
	Jupiter		Kethu

are subjected in some way or other to malefic aspects—the exception being that the Moon is waxing and that Saturn though a malefic is Lagnadhipathi The original clearly says papakheta veekshanam meaning 'should be aspected by malefics' Here no reference is made to the question of association and conjunction Therefore if we accept the combination literally then it means that the native will not be fortunate if the 4 benefics are aspected by malefics and that if there is association with malefics, the evil stands greatly minimised. This combination in its

modified form applies to the above horoscope Jupiter is aspected by Saturn while the Moon, Mercury and Venus are not aspected Thus the native is fortunate in regard to children, name, fame, profession and money matters

Stanza 5 says that in upachayas (3, 6 and 11) malefics promote fortune

Stanza 6 gives an important clue It says that the native will be fortunate only in respect of such bhavas whose karakas are in the 12th from Lagna Here emphasis is laid on the *karaka of the bhava* and not on the lord of the bhava The following are the important karakas for the different bhavas

Thanubhava	or 1st house	The Sun
Dhanabhava	or 2nd house	Jupiter
Bhrathrubhava	or 3rd house	Mars
Maturbhava	or 4th house	The Moon
Putrabhava	or 5th house	Jupiter
Satrubhava	or 6th house	Saturn
Kalatrabhava	or 7th house	Venus
Ayurbhava	or 8th house	Saturn
Pitrubhava	or 9th house	The Sun
Karmabhava	or 10th house	Jupiter
Labhabhava	or 11th house	Jupiter
Vyayabhava	or 12th house	Saturn

Thus if the Sun is in the 12th from Lagna, the native will be fortunate in respect of 9th house indications, if the Moon is in the 12th, in respect of 4th house indications if Venus is in the 12th in respect of the 7th house indications and so on

	Moon Rahu	Lagna	Saturn
Mercury Sun Jupiter	CHART No 40		
Venus		Kethu	Mars

In *Chart No 40* the Moon karaka for the 4th house is in the 12th from lagna and hence the native was fortunate in respect of mother But note the Moon is with Rahu aspected by Mars The mother died in the 12th or 13th year

Stanza 7. If the lord of the 4th, Venus, lord of the 7th and lord of the 9th are in the 11th or 9th and are aspected by or conjoined with Saturn,

Stanza 8. the native will have access to elephants in the course of the period and sub-period of Saturn. This yoga is ascribed to Brihat Jathaka by the learned in Astrology.

NOTES

In the modern times very few people can think of possessing elephants and riding on them excepting a few Indian Princes and religious heads. However the yoga may be taken to mean that one would have access to conveyances either in Saturn's Dasa or in Saturn's bhukthi provided (*a*) the lord of the 4th is in the 9th or 11th in conjunction with or aspected by Saturn, (*b*) Venus is in the 9th or 11th in conjunction with or aspected by Saturn, (*c*) the lord of the 7th occupies the 9th or 11 in conjunction with or aspected by Saturn and (*d*) the lord of the 9th is in the 9th or 11th aspected by or combined with Saturn.

Stanza 9. If the lords of the Lagna, 9th and 4th are in the 10th, 1st or 7th in conjunction with the lord of the 10th, then during the periods and sub-periods of such lords,

Stanza 10. the native will ascend the throne, becomes very fortunate and enjoys wide fame.

NOTES

This is one of the important *Maharajayogas* and is a rare one too. One becomes a king, enjoying fame and prosperity in the course of the Dasa or Bhukthi of the lords of Lagna, 9th and 4th if such lords are combined with the 10th lord—all occupying the 10th house or Lagna or the 7th.

Stanza 11. If an exalted planet is situated in the 5th or 9th the person becomes fortunate and famous.

Stanza 12. The native earns much wealth in the course of Budha Dasa if the Sun, Venus and Mercury are in the 5th and Jupiter is in the 11th

Stanza 13. Predict fortune through father if both the Sun and the lord of the 9th are together in the 12th house

Stanza 14 The native's father will be fortunate if the Sun is exalted The father will be unfortunate if the Sun is debilitated.

Stanza 15 Predict fortune through father for a person born while Sagittarius is rising Even if the Sun is in Libra free flow of fortune will not be obstructed

Stanza 16 The native's father will be fortunate if the lords of the 12th, 9th and the Sun are in the 12th, or if Jupiter and lord of the 12th are in the 12th

NOTES

Ordinary *Dhanayogas* are mentioned in stanzas 11 and 12 They are simple to understand and easy to apply, and hence call for no explanation Stanza 13 is more or less a repetition of the idea given in stanza 6 The native will be fortunate in respect of father, and he will be happy, if the Sun is exalted, the reverse holds good if the Sun is Neecha This principle does not apply in case of Dhanur Lagna—as here the Sun will be lord of the 9th and situated in the 11th causing a favourable yoga Some how the author seems to lay special emphasis on the fact that a bhava shines well if the appropriate karaka is in the 12th from Lagna, This statement of the author should be accepted with due reservation

Let us take the Moon He is the karaka for the 4th house If he is in the 12th from Lagna it means he is in the 9th from 4th bhava Similary if we take Venus—karaka

of 7th house, he will be in the 6th from 7th—if he is situated in the 12th from Lagna The 6th is an Upachaya If we take Mars—Karaka of the third, he will be in the 10th—if he is placed in the 12th from Lagna A karaka in particularly good position from the appropriate bhava renders the bhava beneficial The author must have had this idea when he formulated the general principle referred to in the above stanzas

Stanza 17 The native will be fortunate in respect of wife and mother respectively if Venus and the Moon are in the 12th from Lagna

Stanza 18 Whoever has Mars in the 12th, he will be fortunate in respect of brothers If the 9th lord is in the 12th the native will be fortunate in regard to father

Stanza 19 If the 9th lord is in the 7th and the 7th lord is in the 9th the person will be fortunate in regard to wife, and he will have self-earned wealth

Stanza 20 The native acquires money through cousins if the 6th is occupied by Mercury and the 2nd lord If Mercury alone is in the 6th then also he will get money through cousins

Stanza 21 The learned in astrology opine that one's children will become fortunate if Jupiter as lord of the 5th, is exalted

NOTES

The chapter is headed *Bhagyayoga* or Fortunate Combinations In other words these combinations help us to decipher as to how one could be happy and fortunate in regard to wife, brothers, cousins, parents and the like They also reveal how gain of money is shown through different relatives The combination mentioned in stanza 21 holds good only with reference to persons born in Simha and Vrischika Lagnas

2 The 2nd and 11th lords should be in the 10th free from affliction

3 Rahu should be in the 10th 11th 4th, or 5th to confer Rajayoga in his Dasa

4 Kethu s presence in the 3rd is good but inauspicious in the 9th and 5th

5 Sukra becomes capable of conferring power if he is in the 3rd with the Moon

6 The native does not always wield power if the 10th lord is in the 3rd or the 11th but will do so only temporarily

Illustrative of some of the combinations given above are the following charts —

Moon			Rahu
	CHART NO. 42		Mars Venus
	H J H 141		Sun Saturn Lagna
Kethu Jupiter			Mercu

In *Chart No 42* it will be seen that lord of the 2nd Mercury is in the 2nd and that of the 5th is in the 5th This has no doubt given rise to Rajayoga especially because Mercury the 2nd lord is exalted But Jupiter s association with Kethu going under the technical name of *Guruchandalayoga* has somewhat marred the Rajayoga

Rahu		Saturn Moon	
Lagna	CHART NO 43		Sun
			Mars Mercu Venus
	Jupiter		Kethu

Chart No 42 given above illustrates the Rajayoga mentioned in stanza 2 In *Chart No 43* given herewith Jupiter is lord of the 2nd and 11th and he is in the 10th This is a very auspicious combination in as much as finance gains and means of livelihood are brought together so that all these three functions are promoted Guru Dasa in the case of the native of

Chart No 43 has produced very beneficial results in respect of money, fame, profession and gains.

Moon Lagna	Sun Mercu Venus	Mars	Kethu
	CHART No 44		Jupiter
	1117		Saturn
Rahu			

This horoscope (*Chart No 44*) illustrates the principle adumbrated in stanza 3 that Rahu in the 10th house confers Rajayoga in his dasa Rahu by himself is not capable of giving rise to any results He gives the effects of the lords of Rasis which he occupies Consequently, in this particular *chart Rahu must cause the* result of Jupiter who as lord of lagna and the 10th lord is exalted in the 5th This is a unique combination which has made the subject a great figure in the field of poetry and literature

			Moon
			Saturn Rahu
Kethu	CHART No 45		Lagna
	Mars Jupiter	Mercu Venus	Sun

According to Stanza 6, if the 10th lord is in the 3rd the native does not always enjoy Rajayoga but will do so only temporarily In this horoscope (*Chart No 45*) the 10th lord Venus *is in the 3rd in his* own house with Mercury lord of finance The native was once very well off and commanded much influence but now he is humble Mark the Dwirdwadasa positions of planets

• Stanza 7 is rather vague It says that if Jupiter as 10th lord (which is possible in case of Mithuna and Meena Lagnas) is in the 3rd, he would give rise to the same yoga as he would do, if he were lord of the 3rd What results Jupiter would give as lord of the 3rd the author has *not* elucidated We have to take the information from other books

Stanza 8 If the 9th lord is in the 8th, his Dasa will not confer any fame If Jupiter as lord of the 9th is in the 8th the person becomes highly fortunate

NOTES

This is an important stanza not only as enunciating a general principle but as pointing out an exception Thus the 9th lord in the 8th is not good But Jupiter is an exception In our humble experience we have found that if Jupiter, even without being lord of the 9th, is in the 8th the native enjoys much wealth But such Jupiter should be lord of Lagna The following horoscope (*Chart No 46*) illustrates this principle

Mercu Rahu	CHART No 46		Moon Jupiter
Sun			Kethu
Mars Lagna Venus		Saturn	

The Lagna is Dhanas and the lord Jupiter is exalted in the 8th There are of course several other good combinations but this one has made the native amass much fortune

Stanza 9 If the 8th and 9th lords are in conjunctionor aspect each other, fame and power will be conferred in the Dasa of the 8 lord

NOTES

This combination is to be found in *Chart No 46* given above The Sun and the Moon—lords of 9th and 8th respectively aspect each other so that the Moon s Dasa will confer fame and prosperity on the native

Stanza 10 If the 9th and 8th lords combine with or aspect each other fame and power will be conferred not in the Dasa of the 9th lord but in *the sub-period of the 8th lord*

NOTES

In stanza 9, it is stated that the 8th lord gets the power to produce yoga which means the 9th lord delegates his power to the 8th lord with the result he himself becomes powerless

Stanza 11 If the 10th and 11th lords combine with or aspect each other Rajayoga will be caused in the Dasa of the 11th lord

Stanza 12 If the 10th and 11th lords combine with or aspect each other, good and bad results will be equal during the Dasa of the 10th lord

Stanza 13 The person will be deprived of fame and prosperity in the sub-period of the 11th lord When Venus is in the 10th no yoga will be produced in his Dasa Rajayoga will be conferred in Sani Dasa if Sani is in the 7th house

NOTES

Rahu		Saturn Moon	
Lagna	CHART No 47		Sun
			Mars Mercu Venus
	Jupiter		Kethu

In *Chart No 47* note lord of the 10th aspects the lord of the 11th while from Chandra Lagna lords of the 10th and 11th aspect each other mutually The native has been enjoying Rajayoga in the Dasa of Jupiter lord of the 11th (stanza 11) The principle given out in stanza 13 that the sub period of the lord of the 11th would deprive the native of Rajayoga is applicable in toto to the above example In the sub period of Jupiter (in the Dasa of Guru) the native lost fame and money and his reputation was at stake for no fault of his There was a clear break in the Rajayoga

Stanza 14. Rahu in the 7th will certainly confer fame and prosperity. Saturn in the 3rd and 9th will also confer yoga.

Stanza 15 Jupiter in the 3rd, 8th and 9th will confer fame and prosperity. The person goes to heaven after death if Jupiter is in the 12th.

Stanza 16. If the 9th and 10th lords are in the 10th and 9th respectively the native will enjoy Rajayoga and much fame.

NOTES

The yogas mentioned in stanzas 14 and 15 are simple enough Contrary to the commonly accepted notion that Saturn destroys the bhava he occupies, the author holds that Saturn in the 9th confers yoga. But readers will have to note that such a situation of Saturn would adversely affect the father. The 12th represents *moksha* or emancipation As Jupiter is a Deva planet, his situation in the 12th takes the person to heaven after his death.

The combination given in stanza 16 goes under the name of *Dharmakarmadhipa yoga* or exchange of houses between 9th and 10th lords and it is an auspicious combination Though it may not give much fame it will certainly confer prosperity and wealth

		Rahu	Jupiter
Moon	CHART No.48		
Lagna			Saturn
	Mars Kethu	Mercu	Venus Sun

In this horoscope (*Chart No. 48*) lord of the 9th Mercury is in the 10th while the 10th lord Venus is in the 9th. Though Venus is Neecha, he is free from Neecha effect. The native is very well off in life and enjoys much prosperity

Stanza 17. If the 9th lord is in the 10th and the 10th lord is in the 9th the native enjoys much fame and power.

NOTES

This is merely a repetition of stanza 16 in a different form and is quite unnecessary.

Stanza 18. The person enjoys much fame and power if the 9th lord is in the 9th and the 10th lord is in the 10th.

Stanza 19. Power and fame are conferred if the 10th and 5th lords are in the 10th and 5th.

Stanza 20 Power and fame are conferred if the 9th and 10th lords are in the 7th and 1st houses respectively

Stanza 21. If the 6th, 7th and 10th lords are situated in quadrants or trines, the person enjoys power and much fame

Stanza 22. Rajayoga is caused if the Sun is in Aries, Jupiter and the Moon are in Cancer, Saturn is in Libra and Mars is in Capricorn.

NOTES

Stanzas 18 to 20 inclusive suggest the combinations which confer Rajayoga. Such combinations are to be found in almost all horoscopes of any pretence to power. The 10th, 9th, 5th, 7th and 1st houses are taken into account and certain dispositions of these lords are said to confer Rajayoga.

It is not clear as to why the 6th lord is given importance along with the 7th and 10th lords in stanza 21. Probably the 6th lord will lose the evil of 6th lordship if he is in a kendra or thrikona but still the evil will be there and it will manifest in some shape in the period or sub period of the 6th lord.

The combination given in the last stanza is to be found in very rare and exceptional cases as for instance in the horoscope of Sri Rama

	Sun		
	CHART No 49		Moon Jupiter
Mars	111 58		
		Saturn	

The Moon and Jupiter are in Cancer The Sun is in Aries, Saturn is in Libra and Mars is in Makara thus causing a very powerful Raja yoga The same combination will be found in the horoscopes of several well known Emperors of Puranic fame

COMBINATIONS FOR DIPS IN SACRED WATERS

Stanza 1 If Jupiter is combined with or aspected by the lord of the 10th the native will be engaged in good deeds

Stanza 2 If the lords of the 7th 5th 9th Jupiter and 10th are all combined in an aquatic sign (Jalarasi)

Stanza 3 the native will have dips in rivers as sacred as Ganges but not in Ganges

Stanza 4 No pilgrimage will be undertaken in the Dasas of the 5th and 7th lords The native will devote himself to listening to the stories of Vishnu

Stanza 5 A person born in Mithuna Lagna will certainly have dips in Ganges in the Dasas of Jupiter and Saturn if they are in the 9th house

Stanza 6 A person born in Mesha Lagna will bathe in Ganges in the Dasas of Venus Jupiter and the Sun if they are in the 10th house

Stanza 7. If the 10th lord is combined with Jupiter the native will be highly religious or orthodox. If the 10th lord is in the 6th or 12th he will not be religious.

NOTES

That a separate chapter should be devoted to giving combinations for bathing in sacred rivers shows the importance which the Hindus have attached from time immemorial to the question of pilgrimage. Careful study reveals that pilgrimage to which a religious touch was given was undertaken as part of education Pilgrimage is the final phase of education and it has its own moral, intellectual and social values The waters of Ganges and several other sacred rivers are full of medicinal virtue and a dip in these rivers is held so sacred that it washes not only the physical dirt but the mental impurity also Even now, the majority of the Hindus or for that matter people of all religions yearn to undertake pilgrimages so that their existence on the earth might be justified

The first stanza says that if the 10th lord and Jupiter are conjoined together or aspect each other the native will be engaged in *Satkarmas* or good deeds Jupiter's is the Guru or preceptor of the Gods and as the 10th is the house of action, Jupiter's connection with it or its lord is bound to have very favourable influences Human nature takes different moulds There are people who are always for destruction, wicked acts, selfishness and engaged in dirty and scandalous things Jupiter in the 10th generally counteracts this evil influence and makes the native fear God and hate injuring others, detest evil company and engage himself in charitable acts and deeds.

Rahu	Lagna	Saturn Moon	
Lagna	CHART No 50		Sun
			Mars Mercu Venus
	Jupiter		Kethu

In *Chart No. 50* Jupiter—the *Karmakaraka* is in the 10th. In Jupiter's Dasa in his own bhukthi the native had dips in not only the Ganges but also in other sacred rivers and visited a number of holy places.

Thus ends the Ninth chapter entitled Rajayogas in Bhavartha Ratnakara of Sri Ramanujacharya.

CHAPTER X

COMBINATIONS FOR DEATH

Stanza 1. The 2nd lord becomes a Maraka in the Dasa of the 12th lord. The 12th lord becomes a Maraka in the Dasa of the 2nd lord

Stanza 2. If the 12th lord is aspected by or is in conjunction with the 2nd lord, he becomes a powerful maraka in his Dasa.

Stanza 3. The planets in the 12th house which are aspected by the 12th lord become powerful marakas during the Dasa of the 2nd lord.

NOTES

Maraka or death is an important event in the life of an individual I have dealt with this question fairly exhaustively in my books *Hindu Predictive Astrology* and *How to Judge a Horoscope.* The ancient seers have given a number of methods—mathematical as well as predictive for finding the duration of life of an individual As far as my humble experience goes, the mathematical methods have their own pitfalls and do not seem to yield correct results in the majority of cases The predictive processes on the other hand, if handled properly by an expert who has developed intuition will be very helpful in finding the time of death.

Whatever be the combinations given for finding the maraka planets one should first ascertain, whether a horoscope in question indicates *Balarishta* (early death), *Alpayu* (short life *Madhyayu* (middle life) or *Purnayu* (full life) Generally speaking if the majority of the planets are disposed in Kendras or quadrants, one will have long life if in *Panaparas* (cadent houses) middle life and if in *Apoklimas* (succeedent houses) short life This is only a general principle and it should be applied with great care There are well known principles which will enable any reader of average intelligence to judge the kind of Ayurdaya, and they can be studied from any standard book

The author of this work, Sri Ramanuja has given beautiful combinations According to him —

(*a*) The 2nd lord becomes a maraka in the Dasa of the 12th lord and *vice versa* This means that death will be caused in the sub period of the 2nd lord if the 12th lord happens to be a maraka Similarly death will be caused in the sub period of the 12th lord if the 2nd lord happens to be a maraka The 12th or 2nd lord may become marakas by virtue of association with or being aspected by the 7th or 2nd lords I have been a little round about in my explanation because stanza I says that the 2nd lord becomes Maraka in the Dasa of the 12th lord How can the 2nd lord cause maraka unless as sub lord in the Dasa of the 12th lord This clearly means that the 12th lord must also become a maraka

(*b*) The 12th lord becomes a powerful maraka in his Dasa if he is associated with or aspected by the 2nd lord

(*c*) Maraka can take place in the sub periods of the planets occupying the 12th and who are aspected by the 12th lord within the Dasa of the 2nd lord

Stanza 4 Death may take place in the sub-periods of malefics occupying the 12th within the Dasa of the 12th lord

Stanza 5. Malefic planets who are in the 2nd house in conjunction with the 12th lord will cause death in their own Dasa and bhukthi

Stanza 6 Death will be caused in the Dasa periods of malefics placed in the 12th house Planets in association with the 2nd lord will also become evil

NOTES

Stanzas 3 to 6 inclusive are an extension of the principles given in the 1st three stanzas, with slight variations, suggesting the circumstances under which the 12th and 2nd lords become marakas The author seems to be inclined to the view that the 12th lord gets empowered to kill, by his association with the 2nd lord or (evil) planets in the 2nd house Obviously it means that good planets in the 2nd house even if they are aspected by or associated with the 12th lord cannot become marakas (unless of course they get death inflicting power otherwise)

Stanza 7 Death will be caused by the 8th lord in his own dasa and bhukthi Death will also be caused in the sub-period of the 8th lord within the Dasa of the 6th lord

Stanza 8 Astrologers opine that death will be caused by malefics in the 6th, in their sub-periods

Stanza 9 Astrologers predict death to the native in the Dasa of the 6th lord and sub-period of the 8th lord

Stanza 10 Planets who are aspected by the 8th lord and planets who are associated with the 6th lord become marakas in the Dasa of the 8th lord

Stanza 11. Death will be caused in the Dasa of a malefic occupying the 8th and the sub-period of the 6th lord.

Stanza 12 Death will happen in the Dasa of a malefic occupying the 6th house and the sub-period of the 8th lord.

Stanza 13. Death will occur in the Dasa of a malefic occupying the 6th, and in the sub-period of the 8th lord placed in the 8th house

Stanza 14 Death will happen in the Dasa of a malefic occupying the 8th and in the bhukthi of a malefic posited in the 6th.

NOTES

Stanzas 7 to 14 inclusive describe combinations which cause death by certain dispositions of the 6th and 8th lords. The 6th is the house of disease and the 8th is the house of life or Ayus. In all the above principles, no reference is made to the 7th lord For the information of the reader I may just enunciate the general principles governing maraka The author of this work has given some importance to the lords of the 8th and 6th But in the general principles, the 6th and 8th lords become of tertiary importance because death is to be predicted in their Dasas provided, the Dasas of other planets declared as Marakas are not likely to operate Prof B. Suryanarain Rao's English Translation of Jathaka Chandrica make these principles very clear.

(1) Lord of the 2nd or 7th is a maraka,

(2) Malefic occupants of these two houses,

(3) Malefic planets in association with these lords,

(4) Benefics in association with the 2nd and 7th lords

(5) Lords of 7 and 8.

(6) Lord of 3 or 8 associated with the 2nd or 7th lord.

(7) Saturn in association with a maraka.

(8) Lord of the 6th or 8th whether or not he is associated with a maraka

(9) The least powerful planet in the horoscope

According to this author, death may occur in the Dasas and bhukthies of the following planets which we are tabulating for the information of the reader.

	Dasa or period	*Bhukthi or sub period*
(1)	Lord of the 8th	Lord of the 8th
(2)	Lord of the 6th	Lord of the 8th
(3)	Lord of the 8th,	Malefic in the 6th
(4)	Lord of the 6th	Planet in the 8th.
(5)	Lord of the 8th	Planets in association with the 6th lord planets aspected by the 8th lord
(6)	A Malefic occupant of the 8th	The 6th lord
(7)	A Malefic occupant of the 6th	The 8th lord
(8)	A malefic occupant of the 6th	8th lord occupying the 8th
(9)	A malefic occupant of the 8th	A malefic occupant of the 6th

Stanza 15 If Mercury and Venus are in the 5th house, they become mutual Marakas

NOTES

If Mercury and Venus are together in the 5th then death may occur in the bhukthi of Budha within the Dasa of Sukra and *vice versa* The combination is vague and it naturally implies that when these two planets are in the 5th and if according to the usual rules of maraka determination Budha becomes a Maraka in his Dasa, then Sukra will cause death *in his bhukthi, if Sukra becomes a maraka in his Dasa,* Budha kills the native in his bhukthi.

Stanza 16. Mars causes death in his own Dasa if he has evil lordship and is placed in the 5th house.

NOTES

Evil lordship means owning 6th, 8th and 12th houses This can happen only when the Lagna is Mesha, Vrishabha, Kanya, Vrischika and Dhanus. Mars should not only own either the 6th, 8th, or the 12th house but should also be placed in the 5th to cause death in his Dasa.

Stanza 17 Even though Saturn may own favourable houses, he becomes powerful in causing death by being in conjunction with other marakas

NOTES

Saturn is Ayushkaraka and the power to kill devolves on him if he joins death—inflicting planets The good influences contributed by his favourable ownership cannot minimise Saturn's power to cause death Saturn becomes favourable by virtue of owning a kendra or an angle, and by owning both a kendra and thrikona together which is possible in case of Vrishabha and Thula Lagnas

Stanza 18 Astrologers opine that death will be caused in the Dasa of the lord of the 8th who occupies Lagna.

Stanza 19 If two or three sons of the native undergo Rahu Dasa simultaneously, then the person will die in this Dasa And he will enjoy ordinary results.

NOTES

Stanza 18 is clear and requires no explanation. According to stanza 19, death of the person will happen in Rahu Dasa of his 2 or 3 sons—if they are to enjoy the said period simultaneously.

Thus ends the Eleventh Chapter entitled Combinations for Death in Bhavartha Ratnakara of Sri Ramanujacharya.

CHAPTER XI

RESULTS OF DASAS

Stanza 1 The person becomes unfortunate during Sani Dasa Sukra Bhukthi or Sukra Dasa Sani Bhukthi

Stanza 2 For persons born in Dhanas and Meena Lagnas, Venus and Saturn give rise to yoga in the Dasas of Saturn and Venus respectively

NOTES

As we have already said elsewhere *Yoga* means affluence and *fortunate results in general* *One becomes devoid of* affluence in Saturn s sub period in the major period of Venus and in the sub period of Venus within the Dasa of Saturn *This cannot be accepted as a rule or principle There are* several exceptions Why Saturn should always produce evil results in the Dasa of Venus and *vice versa?* In actual *practice instance have come to our notice wherein* Venus has produced affluence and riches in the Dasa of Saturn and *vice versa* The following horoscope will illustrate our point

Moon			Mars
	CHART No 51		Sun Mercury Rahu Saturn
Kethu			
	Lagna	Jupiter	Venus

In this horoscope lagna is Vrischika Saturn is lord of 3 and 4 and occupies the 9th while Venus as lord of *7th* and 12th occupies the 11th Saturn and Venus are disposed *in the 3rd and 11th from each* other In the Navamsa the situation of Venus is favourable Hence this sub period of Saturn in the major period of Venus did not cause any harm to the native On the other hand, he enjoyed the sub period with beneficial results Though stanza 1 says that the sub period of Venus in the Dasa of Saturn and that of Saturn in the Dasa of Venus would produce injurious

results due consideration must be shown to the general strength of these two planets in a horoscope

The combination given in stanza 2 is however an exception to the one suggested in stanza 1 in as much as the principle that Saturn and Venus give rise to evil results in the Dasas of Venus and Saturn respectively should not be applied to persons, born in Meena and Dhanur Lagnas. For Meena Lagna, Saturn owns the 11th and 12th houses and Venus rules over the 3rd and 8th. Thus both are malefics and probably on account of similar disposition in reference to Meena Lagna, their evil dispositions may get counteracted and they be enabled to give rise to favourable results

Stanza 3 Death may be caused by the lords of the 6th, 8th and 12th houses in the course of the Dasa of the 8th lord who occupies the 6th, 8th or 12th

Stanza 4 If the lords of the 10th and 3rd are in conjunction with or aspect each other, the native will be deprived of fortune in the Dasa of the 10th lord and he will enjoy fortunate results in the Dasa of the 3rd lord

NOTES

The third lordship is bad for any planet whereas a benefic owning the 10th becomes a temporary malefic while a malefic owning the 10th becomes temporarily benefic When the 3rd and 10th lords join together then the 3rd lord gets the power to bestow fortunate results

Stanza 5. If the 5th, 7th and 9th lords are in their own houses, they give rise to dips in Ganges during their periods and sub-periods.

Stanza 6. A person gets wealth by his own exertions in the Dasa of a planet occupying Lagna or the seventh house He will also acquire much

combinations mentioned in the above slokas do not take into account the ownership of a planet but only their natural or Naisargika classification of malefics Thus father s death is to happen in the sub period of any malefic planet within the major period of any malefic

The ending of a Dasa goes under the technical name of *Dasachidra* and it is generally supposed to produce evil results According to stanza 11, death of father will happen just before the ending of Kuja Dasa and the beginning of Rahu Dasa This may be taken to mean that in Kuja Dasa when the sub period of a malefic is current, viz Ketl u or the Sun, the father may die

Stanza 13 Sukra confers Rajayoga in his Dasa if he is in conjunction with Jupiter in Scorpio

Stanza 14 When the Sun and Mercury are in conjunction with or aspect each other highly favourable results will be caused in the Dasa of Budha while Sun s Dasa will be ordinary

Stanza 15 When the Moon and Mars are in conjunction or aspect each other fortunate result will be experienced in the Moon s Dasa while the Dasa of Mars will be quite ordinary

Stanza 16 When Jupiter and Saturn join together or aspect each other Sani Dasa will prove very fortunate while Guru Dasa will be ordinary

Stanza 17 When Jupiter and Mars are in conjunction or aspect each other Mars' Dasa will be very fortunate and Jupiter's Dasa will be ordinary

Stanza 18 When Jupiter and the Moon join together, Chandra Dasa will prove highly prosperous while Guru Dasa will be ordinary

NOTES

Stanzas 13 to 18 give interesting combinations to enable us predict the relative good and bad nature of the results of Dasas of different planets in conjunction or mutual aspect These combinations can be summarised as follows for the convenience of our esteemed readers

Two planets in conjunction or in mutual aspect	Dasa in which highly benefic results will happen	Dasa in which ordinary results will happen
1 Venus and Jupiter in conjunction in Scorpio	Venus	
2 The Sun and Mercury	Mercury	The Sun
3 The Moon and Mars	Moon	Mars
4 Jupiter and Saturn	Saturn	Jupiter
5 Jupiter and Mars	Mars	Jupiter
6 Jupiter and Moon	Moon	Jupiter

It will be seen from the above that Jupiter is to produce only ordinary results in any of his combinations with Mars the Moon and Saturn This is however a general principle and it stands to be modified if Jupiter becomes a yogakaraka or has some special distinction by way of exaltation or situation in Lagna or the 10th or the 2nd or the 11th or the 9th house The above tabulation will also enable us to anticipate that in the course of the Dasa of the planets which are supposed to give ordinary results beneficial results will happen within the sub periods of those whose major periods are supposed to prove highly fortunate Thus if you take Jupiter and Saturn, then Saturn s bhukthi in Jupiter s Dasa will be highly fortunate

Rahu		Moon Saturn	
Lagna	CHART No 52		Sun
			Mars Mercu Venus
	Jupiter		Kethu

In this horoscope it will be seen that (a) Jupiter and Saturn aspect each other (b) Mars aspects Jupiter (c) and Jupiter and Moon aspect each other Consequently Saturn s Dasa will be much more beneficial than Jupiter s The native

will not enjoy the Dasas of the Moon and Mars The sub period of the Moon Mars and Saturn will also prove much more beneficial than the sub periods of other planets in Jupiter s Dasa Here we have not taken into account the strength or weakness, of any of these planets Jupiter s Dasa, Jupiter s bhukthi proved very unfortunate to the native as Jupiter is in Vrischika in the 10th house, whereas the for tunes were, considerably advanced in the bhukthi of Saturn Saturn is lord of Lagna and he is in the 4th in a friendly sign aspected by Jupiter lord of the 2nd Moreover for Chandra Lagna, Saturn becomes a yogakaraka and his situation in Chandra Lagna aspected by Jupiter enables him to give much more favourable and fortunate results than Jupiter

The combinations of Moon and Mars, Jupiter and Mars, and Jupiter and Moon go under the special distinction of *Chandra mangala yoga Guru mangala yoga* and *Gaja kesari yoga* respectively and out of the two planets causing each yoga one becomes capable of producing much more favourable results than the other It will be seen that only ordinary results will happen in the Dasa of the other planet and not unfortunate results

Stanza 19 Rahu will confer Rajayoga and much fame in his Dasa if he joins a quadrant or a trine

Stanza 20 If Jupiter, Mercury and Venus join together or are in mutual aspect the native becomes very wealthy famous and fortunate

Stanza 21 The native will earn much wealth in Sukra Dasa if Venus is in conjunction with or aspected by Mercury or Jupiter

Stanza 22 The native becomes bereft of wealth in the Dasa of Guru and mixed results will be produced in the Dasa of Budha, when the said planets are disposed as per stanza 21.

NOTES

Rahu when occupying a kendra (quadrant) or thrikona (trine) is supposed to give rise to Rajayoga in his Dasa

If Jupiter Mercury and Venus are in mutual conjunction, or aspect one becomes fortunate and wealthy All these three planets are benefics (Mercury becomes benefic here as he will be with the other two benefics) but only one of the three in combination can really enable the native to acquire wealth in his Dasa Stanza 22 makes the meaning very clear If Venus is in conjunction with or aspected by Mercury or Jupiter then

(a) Venus confers wealth in his Dasa,
(b) Jupiter causes loss of wealth in his Dasa,
(c) and Mercury produces mixed results in his Dasa

Remember that for each of these three planets to produce the results ascribed above they must conjoin together or aspect each other If Venus and Jupiter make up the combination the latter gives evil results and if Venus and Mercury cause the combination, the latter produces mixed results

Stanza 23 If the Sun and other planets combine together, the Sun confers fame and wealth in his Dasa while the other planets give ordinary results

Stanza 24 Of the several planets who are in conjunction with or aspected by Rahu, the strongest one gives the results indicated by it

Stanza 25 When Rahu, the Sun and Saturn are in the third, Rahu gives rise to courage and fortune in his Dasa

Stanza 26 Astrologers say that during the Dasa of Rahu one becomes timid if Mercury is in the third house.

NOTES

If planets are in conjunction with the Sun they become *astangata* or combust Combustion occurs when the planets are very near the Sun Otherwise it cannot be called combustion If the Sun and other planets join together, the Sun confers fame and fortune in his Dasa while ordinary results will be given by the other planets Stanza 24 requires some explanation For example Jupiter, Venus and Saturn are in conjunction with Rahu Of these three let us assume that Jupiter is the most powerful and he owns the 5th house, and occupies the 9th house Then Jupiter alone will be able to produce in his Dasa results of his indication viz, children and fortune The indications of the other two planets become more or less defunct The original stanza says, *Rahosthusambandho*—meaning both conjunction and aspect Of the several planets aspecting Rahu the results indicated by that which is most powerful will manifest in the course of his Dasa in preference to the others

Rahu		Saturn Moon	
Lagna	CHART No 53		Sun
			Mars Mercu Venus
	Jupiter		Rethu

In Chart No 53 Rahu is aspected by Mars and Jupiter The latter is more powerful Therefore the indications of Jupiter—finance professional prospects and gain will manifest in the course of Jupiter s Dasa Rahu the Sun and Saturn are all first rate malefics Still if these three are together in the 3rd Rahu can cause yoga in his Dasa

Thus ends the Eleventh Chapter entitled 'Results of Dasas' in Bhavartha Ratnakara of Sri Ramanujacharya

CHAPTER XII

ORDINARY COMBINATIONS

Stanza 1 The learned in astrology say that all such bhavas whose lords are in conjunction with the respective karakas become strong

NOTES

Each bhava comprehends several significations If a bhava is strongly disposed all its significations will fully manifest A bhava gets vitality if its lord joins its karaka Each bhava has its own karaka, *viz*, the Sun is the karaka for Lagna and the 9th (father), the Moon is the karaka of the 4th (mother), Mars is the karaka of the 3rd (brothers), Jupiter is the karaka of the 2nd (wealth) and 5th (children), Venus is the karaka of the 7th (wife or husband), Saturn is the karaka of the 8th or Ayus Thus the Lagna bhava gains strength if its lord joins the Lagna karaka, *viz*, the Sun, similarly the fourth bhava gains vitality if the 4th lord is with the Moon, the karaka for the 4th house

Stanza 2 Lords of the 3rd, 8th and 11th produce evil. Lords of the 5th and 9th give good results

NOTES

In *Jathakachandrica* which is more or less an epitome of Parasara s work, the ownership of the 3rd, 6th and 11th has been considered as productive of evil while here, reference has been made to the lordship of the 8th I have to observe that the 8th lordship is not as malefic as that of the 6th

Stanza 3 Even Guru becomes evil by owning the 3rd, 6th and 8th However, in spite of owning the 8th he will confer fame and wealth

NOTES

An important principle is enumerated in this stanza Jupiter becomes a malefic as lord of the 3rd, 6th or 8th but his power to confer yoga will not be obstructed even if he owns the 8th This means that in his Dasa, he will confer fame, name and wealth but on account of the stigma due to this evil ownership, he may give rise to malefic results as sub lord in his Dasa or in that of other planets

Stanza 4 Venus in the 6th will certainly give rise to fame and affluence He will give the same results in the 12th house also

Stanza 5 Astrologers say that fame and affluence are conferred if Rahu is in the 10th, 11th, 4th and 5th houses

Stanza 6 Benefics become evil by owning kendras Malefic planets produce Rajayoga by owning or occupying kendras

NOTES

We are coming to the general principles of astrology Venus becomes beneficial in the 6th and 12th houses Rahu gives rise to yoga by occupying the 10th, 11th 4th and 5th houses For natural benefics such as Jupiter, Venus, and well associated Mercury lordship of kendras or quadrants is not desirable Natural malefics, viz Mars, Saturn, Sun and badly associated Mercury may even cause Rajayoga by owning or occupying kendras Prof B S Rao used to tell me that a natural malefic cannot become a yogakaraka by the mere fact of owning a kendra At best he will lose his evil nature The notes given to stanza 6 of *Jathaka Chandrica* by Prof B S Rao in his English translation is very illuminating and deals exhaustively with the question of malefics and benefics owning kendras

Stanza 7 The house which is occupied or aspected by Saturn becomes defective

NOTES

This is a very important combination and is full of significance Saturn destroys the indications of the bhava in which he is situated except the 8th house If he is in the 2nd, you will see that the native will never save any money in spite of big earnings He will die a pauper or in very adverse financial circumstances Of course there are exceptions to this rule when Saturn is a yogakaraka When Saturn is in the 10th house he will not destroy the indication On the contrary, he gives fame, name, leadership and the like But he gives the subject a sudden fall The next stanza gives certain exceptions to the general principle enunciated in stanza 7.

Stanza 8. If Saturn aspects the 3rd and 9th houses, they will gain strength.

Stanza 9 Weak (waning) Moon in Lagna makes the native dull and dependent. He will become rich and a man of character if the waxing Moon is in Lagna.

Stanza 10 The native becomes fortunate if the Moon and Mars are either in Lagna or in the 8th house He acquires houses if Mars joins the 4th lord.

NOTES

According to stanza 10, *Chandra Mangala yoga* occurring in Lagna or in the 8th is good. Mars by himself is not good in the 8th as he will kill the wife (or husband) early in life But Mars when he is with the Moon in the 8th, loses his evil nature so that the general fortune of the native is promoted.

Mars is the karaka for lands and the 4th house rules houses and landed properties When Mars is in conjunction with the lord of the 4th, the native acquires landed properties and houses.

Rahu		Moon Saturn	
Lagna	CHART No. 54		Sun
			Mars. Mercu Venus
	Jupiter		Kethu

In *Chart No. 54* lord of the 4th is in the 7th with Mars. This is indicative of the subject getting access to house properties. The planet owning, occupying or aspecting the 4th or the planet who is in conjunction with the 4th lord will give house property in his Dasa or Bhukthi. In the example horoscope the native purchased a house in Jupiter's Dasa (Jupiter aspecting 4th and occupying the house of Mars) Budha Bhukthi. Mercury is in conjunction with not only the 4th lord but also Mars.

Stanza 11 The person acquires cattle and other domestic animals if Jupiter is in the 4th house with the lord of the 4th

Stanza 12 Any house or its lord or its karaka if hemmed in between malefics will produce evil results

Stanza 13 If the lords of the 11th and 12th join together or aspect each other they produce good results And the 11th lord, produces good results if he occupies the 3rd or 12th house

Stanza 14 For persons born in any Lagna, the presence of the lord of the 9th in the 8th does not give rise to any yoga—but only ordinary results will be produced

Stanza 15 The Moon in the 6th makes the native intelligent He will be fickle minded if the Moon is in the 3rd

Stanza 16 Astrologers say that beginning from Aries the zodiacal signs are odd and even

NOTES

Three elements make up a bhava and they are the Bhava (house) Bhavadhipathi (lord of the house) and Bhavakaraka (indicator of the house) These three factors should not be hemmed in between malefics If all the three factors have malefics on either side then the vitality of the Bhava will be so weak that it stands self condemned If however any one of the factors is subject to the presence of malefics on either side, the prospects of the bhava in question will be fairly good If two of the elements are subject to this affliction, the strength of the Bhava would indeed be ordinary

The combination given in stanza 13 that if the 11th and 12th lords combine together or aspect each other, is important and it will be found to be applicable in a large majority of cases

Rahu		Moon Saturn	
Lagna	CHART No 55		Sun
			Mars Mercu Venus
	Jupiter		Kethu

In this *Chart (No 55)* lords of the 11th and 12th are Jupiter and Saturn respectively Note they are in mutual aspect and this has given rise to an important yoga or special combination

The dictum that the fortunes will be ordinary if the 9th lord is in the 8th (*vide* stanza 14) can hold good provided the 9th Bhava is also weak Otherwise this combination should be applied very cautiously

The 16th stanza needs no explanation as it deals with the fundamentals of astrology Aries is an odd sign Taurus is even Gemini is odd Cancer is even and so on

Thus ends the Twelfth Chapter entitled Ordinary Combinations in Bhavartha Ratnakara of Sri Ramanujacharya

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CHAPTER XIII

GRAHA MALIKA YOGAS

Stanza I If all the nine planets occupy the five houses from Lagna, *Panchagraha malika yoga* is caused.

NOTES

The chapter is headed *Graha Malikayoga* In Sanskrit *Malika* means garland or a wreath of flowers and *Grahamalika* means a wreath of planets In standard works on astrology, Malikayoga is defined as the disposition of the seven planets in seven houses contiguously If the planets are disposed from

Lagna it is Lagna malika yoga, if they are disposed from the 2nd, it is Dhana malika and so on When the seven signs beginning from any particular sign are occupied by the seven planets, a semicircle is formed and the term *Malika* will more or less be justified

The author of this work takes into account the nine planets (which obviously include Rahu and Kethu) and the disposition of the 9 planets from Lagna within a certain number of signs is said to give rise to the different types of Malika Readers should therefore note that according to our author the malika or garland should commence only from Lagna while according to other standard works, the mala can commence from any house Another important difference is, that according to the general principles of astrology the seven planets should occupy the seven houses beginning from any house whereas this author suggests that the nine planets should be disposed within five to nine houses from Lagna

Stanza 1 says that *Panchagrahamalika* is caused if all the nine planets occupy the first five houses This should not be confused with the *Pasayoga* mentioned by Varaha mihira when dealing with the 32 Nabhasa yogas When all planets occupy *any five signs* Pasayoga is caused Note the distinction between '*any five signs* and *within the first five signs*'.

		Saturn Lagna	Jupiter
Kethu	CHART No 56		Moon
	Panchagraha malika	111 121	Rahu
			SUN MARS MERCURY VENUS

			Mars Kethu
	CHART No 57		
Moon	Pasayoga		Sun Lagna Mercu
Rahu	Saturn		Jupiter Venus

A little reflection will show to the reader that *all the nine planets* can never occupy the 1st five houses because

Kethu is always to be in the 7th from Rahu Either the combination is impossible or it should mean that eight planets should occupy the five houses from Lagna I am inclined to think that the author must have been aware of this error which is discernible even to an elementary student Why, having known that nine planets cannot occupy the first five or six houses he has still mentioned the combination, I cannot explain

Chart No 56 is an illustration of the *Panchagraha malika yoga*, in as much as all the eight planets are in the first five signs from Lagna *Chart No 57* illustrates *Pasa yoga* in as much as all the seven planets are disposed in five houses

Stanza 2 If all the planets occupy six houses from Lagna, *Shashtagraha malika* yoga is caused

NOTES

As I have already pointed out all the nine planets cannot occupy the 1st six houses—only eight can occupy It is also clear that all the houses (from 1 to 5, 6 7, 8 or 9) should be occupied and no one house should be vacant, to cause Malika yoga

Stanza 3 If all the planets occupy the seven houses from Lagna, *Sapthagraha malika yoga* is caused

Stanza 4 If all the planets occupy the eight houses from Lagna, *Ashtagraha malika* is caused

Stanza 5 If all the planets occupy the nine houses from Lagna *Navagraha malika* is caused

Stanza 6 Some astrologers say that Graha malika yoga commences from the Sun

Stanza 7 And still others say that Malika yoga commences from Lagna

NOTES

I have already explained in the notes given above that the generality of astrologers maintain that *Malika* can commence from Lagna or any house—but seven houses should be occup ed by the seven planets (excluding of course Rahu and Kethu) Here we take rather the author wants us to take into account, all the nine planets and for the first two graha malika yogas involving 5 and 6 houses only eight planets can be taken No where else it seems to have been said that the counting must be made from the Sun Consequently reference to this suggestion made in stanza 6 may be easily ignored

Stanza 8 A person born in the Graha Malika Yoga caused by the presence of planets in 6 7 8 or 9 houses from Lagna will be fortunate

Stanza 9 Astrologers say that a person born in the *Graha malika yoga* caused by the presence of planets in the 5 houses from Lagna will also be fortunate

NOTES

In general all the five types of *Graha malika yoga* caused by the presence of the planets in the 5, 6 7 8 or 9 houses from Lagna are said to make a person born in them fortunate The term used by the author is *Bhagya yoga*—which literally translated means fortunate combination Before illustrating these yogas I shall make a passing reference to some of the Nabhasa yogas and also to the *Malika* yogas as propounded in other standard astrological works

I have already referred to "*pasayoga* and have given an example for it Pasa yoga means that all the seven planets should occupy any five signs and not the *first five houses* One born in Pasa yoga is said to be talkative clever in the acquisition of virtue and wealth and he will have sons

If all the seven planets are in any 6 signs (in contra distinction to bhavas or houses) *Daminiyoga* is caused This is also one of the *Nabhasayogas* According to our author *Shashtagraha malika* is caused if all the planets are

in the six signs from the 1st house. Damini yoga also produces favourable results.

	Mars	Sun Merc	Venus Kethu
	CHART No 58 Daminiyoga 111 49		
Moon			
Rahu	Saturn		Jupiter Lagna

Moon Lagna	Sun Venus Merc	Mars	Kethu
	CHART No 59 Shastamalika 111 57		Jupiter
			Saturn
Rahu			

Readers must able to appreciate the difference between *Damini yoga* (*Chart No* 58) and Shasta malika yoga (*Chart No 59*) In Horoscope No 58 it will be seen that all the planets (note Rahu and Kethu excepted) are posited in any *six signs* where as in Chart No 59 the eight planets are occupying the six signs *from Lagna*

Now we come to the *next yoga*, viz *Sapthagraha Malika yoga* which is supposed to be caused if all the nine planets occupy the *seven signs from Lagna* It has its counter part (note there is no comparison) in *Vallaki yoga*, one of the *Nabhasa yogas* If all planets occupy *any seven signs*, Vallaki is caused The man born in Vallaki, will be skilled and likes music and dancing

Kethu	Sun	Mercu	Venus
Jupiter	CHART No 60 111.57a.		
Saturn			
		Lagna Moon	Mars Rahu

In *Chart No 60* it will be seen that the seven planets have occupied seven signs. Combinations given in stanzas 5 and 6 are easy of comprehension and they do not require further explanation

Satayoga Manjari (vide English Translation by B Suryanarain Rao) gives a clear explanation of Malika yoga as also *Jathaka parijatha*. When all the seven planets occupy the seven houses from Lagna, it is *Lagnamalika*, from the 2nd *Dhana malika* and so on. Thus 12 different *Malika* yogas are formed which I am giving below for the readers information

Name of Malikayoga	*Definition*	*Result*
1 Lagnamalika	All planets in the seven houses from lagna	King, Commander, wealthy
2 Dhanamalika	from 2nd	Very wealthy, dutiful, resolute unsympathetic
3 Vikramamalika	from 3rd	Ruler, rich, sickly, surrounded by brave men
4 Sukhamalika	,, from 4th	Charitable liberal, wealthy
5 Putramalika	, from 5th	Highly religious, and famous
6 Satrumalika	,, from 6th	Greedy somewhat poor
7 Kalatramalika	,, from 7th	Coveted by women and influential
8 Randhramalika	,, from 8th	Poor and hen pecked
9 Bhagyamalika	, from 9th	Religious, well to do, mighty and good
10 Karmamalika	, from 10th	Respected, virtuous
11 Labhamalika	,, from 11th	Skilful and lord of lovely women
12 Vrayamalika	,, from 12th	Honoured, liberal and respected

There is one more point, which in its very nature is controversial and which I do not propose to deal with in these pages And that is, whether in reckoning these yogas, Bhavas should be considered or the Rasis According to Varahamihira Rasi, Kshetra, Griha, Riksha, Bha, Bhavana are all synonymous terms But in common parlance Rasi means sign and Griha or Bhavana means house Our author uses specific word Rasi and therefore there seems to be no doubt that in the reckoning of Malika yoga Rasis are meant and not bhavas

For *Sankhya yogas* the signs are considered where as houses are taken into account for *Akritiyogas* However I do not want the reader to confuse the issue I have dealt with this subject in some of my articles in the columns of *The Astrological Magazine* and in my latest book *Three Hundred Important Combinations*

Stanza 10 Planets occupying even signs produce results pertaining to their trinal ownership in the beginning the results due to the other ownership will be conferred afterwards

Stanza 11 Planets occupying odd signs produce results pertaining to ownerships of Rasi, etc, in the beginning, the results due to trinal lordships will be conferred afterwards

Rahu		Moon Saturn	
Lagna	CHART No 61		Sun
			Mars Mercu Venus
	Jupiter		Kethu

NOTES

Take Saturn in *Chart No 61* He is in an even sign He owns Lagna and also the 12th In his Dasa or in his Bhukthi, the results due to his ownership of Lagna and the 12th house will be produced, not in the beginning of the Dasa or bhukthi but afterwards, *i e*, in the middle and concluding

parts Take Venus He is in an odd sign He owns a kendra (4th) and also a trikona The results due to his kendra ownership will happen in the beginning of his Dasa (or bhukthi) while the results due to his trinal ownership may be produced 'afterwards' i e, in the middle and last parts

Stanza 12 A planet in the 2nd from the Sun possesses swift motion, the one in the third from the Sun will have even motion

Stanza 13 Planets in the fourth from the Sun possess slow motion, those in the 5th and 6th have somewhat retrograde motion

Stanza 14 Planets in the 7th and 8th from the Sun possess retrograde motion those in the 9th and 10th from the Sun will have transverse motion

Stanza 15 Planets in the 11th and 12th from the Sun possess very swift motion Swift motion renders benefics devoid of strength

Stanza 16 Malefics cause good by having retrograde motion In this way should be ascertained the movements of planets, by the learned in mathematics

NOTES

In the last five stanzas the author introduces some astronomical elements For astrological purposes they could be taken to mean that planets, when situated at certain distances from the Sun become strong or weak and thereby capable of producing certain good or bad results

In other words the above means that all planets produce ordinary results in the 3rd 5th, 9th and 10th places from the Sun Malefics and benefics produce favourable and adverse results respectively in 2 5, 6 7 8 11 and 12th places from the Sun This is of course the interpretation I have put

The author has briefly suggested the different kinds of motions of the planets and how they are beneficial or otherwise According to *Suryasiddhantha* the motion of a planet is of eight kinds, *viz*, *Vakra* (somewhat retrograde), *athivakra* (retrograde), *Khutila* (transverse), *Manda* (slow), *Atimanda* (very slow), *Sama* (even), *Seeghra* (swift) and *Atiseeghra* (very swift) We do not know the precise difference between the various kinds of motion as they have not been elaborated Our author mentions all the above kinds of motion excepting *Atimanda* (very slow) *Kutila* is held by some as a form of retrograde motion According to others it is used to designate the motion of a planet when, being for the moment stationery in respect to longitude, and accordingly neither advancing nor retrograding, it is changing its latitude The reader need not have to worry with these highly technical points which are of purely astronomical interest

Thus ends the Thirteenth Chapter entitled Malikayoga in Bhavartha Ratnakara of Sri Ramanujacharya

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CHAPTER XIV

PLANETARY RULERSHIPS, ETC.

THE SUN

Stanza 1 Aries is the place of exaltation for the Sun, Taurus is an inimical sign, Gemini is neutral, Cancer is friendly

Stanza 2 For the Sun, Leo is Moolathrikona and own house, Virgo is neutral, Libra is the place of debilitation

Stanza 3 For the Sun, Scorpio and Sagittarius are friendly signs, Capricorn and Aquarius are inimical and Pisces friendly So has to be ascertained the Sun's relationship with the signs

NOTES

In the concluding part of the work, the author deals with the elements of astrology The friendly, neutral or inimical nature of a sign for the Sun is based on the friendly, neutral or inimical nature of the disposition of its lord Thus as Venus is an enemy of the Sun, Taurus is an inimical sign

THE MOON

Stanza 4 For the Moon Aries is neutral, Taurus is the place of exaltation, the same is also Moolathrikona and Gemini is a neutral sign

Stanza 5 Cancer is the own house, Leo and Virgo are friendly signs and Libra is neutral

Stanza 6 Scorpio is the place of debilitation as well as a neutral sign and Sagittarius and Capricorn are neutral

Stanza 7 Aquarius and Pisces are neutral So have said the learned in Astrology as regards the Moon s relationship with the signs

MARS

Stanza 8 For Mars Aries is both own house and Moolathrikona, Taurus and Gemini are inimical

Stanza 9 Cancer is the place of debilitation and a friendly sign, Leo is friendly and Virgo is inimical

Stanza 10 Libra is inimical Scorpio is his own sign, Sagittarius is friendly, and Capricorn is inimical

Stanza 11 And Capricorn is the place of exaltation Aquarius is inimical and Pisces is friendly So has been said for Mars

Mercury

Stanza 12 For Mercury, Aries is a neutral sign, Taurus is friendly, Gemini is own house and Cancer is inimical

Stanza 13 Leo is friendly, Virgo is own house, Moolathrikona and place of exaltation

Stanza 14 Libra is friendly, and Scorpio, Sagittarius Capricorn and Aquarius are neutral ones

Stanza 15 Pisces is neutral and place of debilitation So have the learned in Astrology assigned Mercury's relationship with signs

Jupiter

Stanza 16 For Jupiter Aries is friendly, Taurus and Gemini are inimical and Cancer is the place of exaltation

Stanza 17 Cancer and Leo are friendly, Virgo and Libra are inimical and Scorpio is friendly

Stanza 18 Sagittarius is Moolathrikona and own house, Capricorn is the place of debilitation, and is also neutral

Stanza 19 Aquarius is neutral and Pisces is own house So have said the learned in astrology

Venus

Stanza 20 For Venus, Aries is neutral, Taurus is own house, Gemini is neutral and Cancer is inimical

Stanza 21. Leo is enemy's sign, Virgo is friendly and place of debilitation, and Libra is Moolathrikona and own house.

Stanza 22. Scorpio is neutral, Sagittarius is inimical, and Capricorn and Aquarius are friendly.

Stanza 23. Pisces is the sign of exaltation and is also inimical So have the learned in Astrology said about Venus' relationship with the different signs.

SATURN

Stanza 24. For Saturn, Aries is the sign of debility and an inimical place, Taurus and Gemini are friendly

Stanza 25. Cancer is inimical as also Leo. Virgo is friendly and Libra is friendly as well as the sign of exaltation

Stanza 26 Scorpio is inimical, Sagittarius is neutral, Capricorn is own house, Aquarius is Moolathrikona, as well as own house.

Stanza 27. Pisces is a neutral sign. So are the various signs disposed.

RAHU

Stanza 28. For Rahu Taurus is the place of exaltation, Gemini and Cancer are Moolathrikona.

Stanza 29. Aries is friendly and Virgo is own house. Rahu when exalted gives political power and fame in his Dasa.

Stanza 30. For Kethu Pisces is own house Libra is friendly, Aquarius is own house, Scorpio

is the place of exaltation and Sagittarius and Capricorn are Moolathrikona places

NOTES

The stanzas are simple and can be easily understood and therefore I have given no explanations The author has assigned *friendly places for Rahu and Kethu Kethu is* given ownership over 2 signs and 2 signs are also given for Moola thrikona Simlarly two signs are given for Moola thrikona for Rahu

CONCLUSION

I have endeavoured to make the translation as simple and *complete as possible I am sure that after a careful perusal* of the translation and the notes my esteemed readers will be highly benefitted The translation was concluded on Friday 10th September 1943 at 8 p m (New I S T) at Bangalore when the planetary positions were as follows

Lagna		Mars	Saturn
	CHART No 62		Rahu Jupiter
Kethu			Sun Venus
			Mercu

		Mars	Mercury
	NAVAMSA		Kethu
Jupiter Moon Rahu			
	Sun Saturn		Venus

A careful consideration of the above Kundali should suggest that the book will have a very good reception in the hands of the public especially because Lagnadhipathi *and Mercury are exalted and the Sun and Venus are in the* 6th, Kethu in the 11th and Mars in the 3rd

THE END

INDEX OF TECHNICAL TERMS

Alankara ... Prosody.
Alpayu ... Short Life.
Amla ... Sour Taste.
Angas ... Limbs, Parts.
Apoklimas ... Succeedent Houses.
Aristha ... Misfortune.
Ayurbhava ... 8th house.
Ayush Karaka ... Indicator of Longevity.
Badarayana ... Vyasa, the famous Maharshi
Balarishta ... Infant Mortality.
Bhava ... House.
Bhagya Yoga ... Fortunate combination.
Bhagyavahana Yoga ... Combinations bringing paraphernalia and Vehicles
Bhratru Bhava ... 3rd House
Bhratru Karaka ... Indicator of brothers, Mars
Bhukti ... Sub Period.
Budha ... Mercury.
Budha Dasa ... Period of Budha.
Brahma ... Creator, the first of the Hindu Trinity.
Brahma Sutras ... Philosophical aphorisms composed by Vyasa.
Brihat Jathaka ... Famous work on Astrology by Varaha Mihira.
Brihat Jathaka Yoga ... A Yoga mentioned in Brihat Jathka.
Chandra ... The Moon.
Chandra Dasa ... The Period of Moon.
Chandra Mangala Yoga ... Moon—Mars conjunction or mutual aspect.

Chandas	... Rhetoric.
Dasa	... Period.
Dasa Chidra	The end of a Dasa.
Dhana Bhava	... 2nd House.
Dhana Yoga	.. Combination for wealth.
Dhanur Lagna	... Saggitarius Rising.
Dharma Karmadhipa Yoga	Conjunction between 9th and 10th lord.
Dwirdwadasa	. Planets disposed in the 2nd and 12th from each other.
Gajakesari Yoga	. Mutual disposition of the Moon and Jupiter in quadrants
Grandi Roga	. A disease considered as fatal.
Guru Dasa	... The period of Jupiter.
Gnana	... Knowledge.
Guru Chandala Yoga	. Jupiter Rahu conjunction.
Guru Mangala Yoga	. Conjunction of Jupiter and Mars.
Jataka Chandrika	. An astrological treatise.
Jyotisha	... Astrology
Kalathra Bhava	... 7th House.
Kanya Lagna	.. Virgo rising.
Karaka	... Indicator.
Karma	. . Action, Profession
Karma Bhava	... 10th house
Karma Karaka	. Jupiter
Karkataka	. Cancer.
Kashaya	... Mixed taste
Kavya	... Poetry.
Kedára Yoga	... A kind of Yoga.
Kendra	... Quadrant.
Kendradhipathi	... *Lord of a quadrant.*

Keraleeya	An ancient astrological treatise
Kethu	Dragon s Tail
Khahi	Astringent
Khara	Hot
Kuja	Mars
Kumbha	Aquarius
Kutumba	Family
Labha Bhava	11th House
Lagna	Ascendant
Lagna Yoga	A combination formed by the position of planets in the ascendant
Lagnadhipathi	Lord of ascendant
Lavana	Saltish
Lomasa	An ancient Indian astronomer
Madhuram	Sweet
Madhyayus	Middle Age
Maha Raja	A King or Ruler
Maha Raja Yogas	Combinations for Royalty
Maha Rishi	A great sage
Makara	Capricorn
Maraka	Death or death inflicting
Matru Bhava	4th House
Mesha Lagna	Aries rising as Ascendant
Meena Lagna	Pisces rising as Ascendant
Misram	*Mixed*
Mithuna	Gemini
Moksha	Emancipation
Moolathrikona	Position similar to exaltation
Mrityu karaka	Indicator of death
Navamsa	1/9th Division of a sign
Neecha	Debilitation

Neecha Bhanga Raja Yoga	... A combination paliating the debilitation.
Nirdhana Yoga	... Combination for poverty.
Nirukta	... *A treatise expounding* how Vedas are to be interpreted. Supposed to be composed by Rishi Yaska.
Panaparas	... Succeedent Houses.
Parasara	. A great sage and astrologer of Ancient India.
Parivarthana Yoga	... Exchange of houses or signs.
Pitru Bhava	. 9th House
Pitru Karaka	... The Sun
Poornayus	... Full Life.
Prakrithi	... Nature.
Puranic	... Stories of great heroes of Ancient India
Rahu	... Dragon's Head or Caput.
Rajasa	... *Virtues of "Nobility"*— "Royalty".
Rasas	.. Tastes
Sani	... Saturn
Sani Bhukti	... Sub period of Saturn
Sankhya Yogas	... Certain combinations technically known as 'numerical yogas'.
Sarwarta Chintamani	... A famous work on Astrology.
Satkarma	... Good actions or deeds.
Satru Bhava	... 6th House
Satwikaguna	... *Pious nature.*
Simha Lagna	Leo as ascendant.
Subha	. *Good, benefic.*
Subha Parivarthana	... Auspicious exchange of places.

Sudra	The 4th caste in Hinduism
Sukra Dasa	Period of Venus
Sri Rama	The Hero of Ramayana
Tarka	Logic
Thamasa	Evil Nature
Thanu Bhava	1st House
Thanu Karaka	Sun
Thrikona	Trine
Thrikonadhipathi	Lord of a Trine
Tula Lagna	Libra as ascendant
Upachayas	3, 6, 10 and 11th houses
Upa Veda	Treatise based on Vedas, e g, Astrology, Ayurveda
Vahana	Vehicle Conveyance
Vahana Karaka	Venus
Vahana Sthana	4th House
Vedas	Ancient Learning considered as Divine Revelations
Vedangas	Limbs of the Vedas, e g Astrology Grammar etc
Vedanta	A class of philosophy
Vidya	Knowledge, Learning
Vimshottari	A Dasa based on constellations
Vishnu	The second God amongst the Hindu Trinity
Vrischika Lagna	Scorpio as ascendant
Vrishaba Lagna	Taurus as ascendant
Vyaya Bhava	12th House
Yoga	(1) a particular combination of planets and signs (2) Benefic results
Yoga Karaka	Planet giving rise to a special combination